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News About EVANGELICALS of every denomination in all parts of the country

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the PRESIDENT'S column

ACTION!—the Emphasis for 1944-45

In the beginning months of the movement, organizational promotion was necessarily the major emphasis of the National Association of Evangelicals. The task of acquainting Christian America with the evangelical cause has been gigantic, and so well has that task been performed that in only two years the organization has established itself in American religious life. The nation-wide response during the period of promotion has vindicated the vision of the courageous men who assembled the St. Louis Conference of 1942 and demonstrated the statesmanship of those called to leadership in the movement's formative stages.

The National Association of Evangelicals is now widely known and has attracted a significant membership. Increasingly throughout the nation evangelicals are calling upon NAE for service and leadership. From the beginning, service has been the growing concern of the executive and directive personnel, and now must take precedence in the organization's program. As never before, this imperative was sensed in the recent Washington meeting of the Executive Committee, which was careful [illegible] development [illegible] ...ing fo[illegible] ...tions, [illegible] ...ation, and [illegible]

ACTION!—in Missions

[illegible] beginning was made in the field of world missions [illegible]

Retiring President Gives Convention Keynote Address

By Dr. Harold John Ockenga

Tuesday morning as we opened the service in which the publishers came to Columbus at the invitation of the executive committee of N.A.E., I quoted to the brethren the words of the one hundred and thirty-third Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity."

One feels the goodness and blessedness of that in this morning hour. If those words of the

Dr. Harold J. Ockenga

Psalm can be written over this gathering, it will not only become known to our nation, but it will have significance in eternity. If we cannot gather together as brethren who have been redeemed by the precious blood of Christ, who are bound together in one [illegible] ...closer [illegible] ...in the [illegible]

life. The heart of that message is Christ crucified and risen from the dead. The gospel is a narration of these facts or events. From the beginning the meaning of these facts was set forth as Christian doctrine. That "Christ died" is a fact. That "Christ died for our sins" is a doctrine. Both are essential parts of Christianity. St. Paul declares this to be the content of the primitive teaching of the church in I Corinthians 15:3, "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." The gospel of Paul was the gospel of the primitive church. It is true that Heitmuller and Boussett attempted to interject another step between the primitive church and Paul in the form of the Greek influence, but their attempt has failed. The record of the belief and teaching of the primitive church corroborate St. Paul's statement of the Christian gospel. Christian history has also shown a unanimity as to the content of Christianity. The historic creeds have set forth that content and they all center around the death and resurrection of Jesus Christ for our sins. A creed is not an interpretation of facts. A creed is "The setting forth of facts upon which experience is based." Therefore we find in the Apostles' Creed, The Nicean Creed, the Creed of Calcedon, that these facts of our Christian faith are given the central place. Moreover, they are accepted by all branches of Christendom as the heart of Christianity.

Today, however, there is a de-

[illegible] and in faith, or if these benefits appear small to us at this time, we ought to remember the church which is under the Cross. We

N.A.E. Executive Committee Meets In Washington Drafts Plans For Major Efforts Of The Year

Bishop Marston is being congratulated to the presidency of NAE by Rev. Ernest Keasting. Also in the picture are Rev. Douglass Russell and Rev. E. Stanley Watkins.

WASHINGTON, D. C. — A two-day meeting of the Executive Committee of N. A. E. met at the Washington office of N. A. E., on May 10 and 11 to consider plans for the coming season. President Marston presided at the sessions.

Because of the great demand for an extension of its work along many lines involving large increases in personnel and budget the committee felt that there was need of limiting the immediate program to those things which seem of most vital importance at this time.

United Action Meetings

In the expectation that much regional and local work will be planned and carried out by the many area committees now actively functioning, the committee favored limiting the responsibility of the national office to the following, so far as city-wide or regional efforts are concerned:

Six evangelistic campaigns (in which the initiative will always be taken by the local committee—the national office acting only as advisor).

Twenty-four one or two-day regional rallies.

Sixteen three to eight-day conferences on evangelism.

Six state or regional Sunday School conventions.

Preference will be given to those cities and regions which make early application and seem ripe for the effort.

Industrial Chaplaincies

A National Commission on Industrial Chaplaincies has been established and steps are being taken to provide industry with spiritual leadership. A national conference of business executives is soon to be called in relation to this matter.

Sunday School Curriculum

Conferences of our committees will meet in Cleveland on June 1 and in Boston June 14 and 15, [illegible]

parent that none of the commercial surveys made up to the present time gives the true picture regarding audiences to religious programs.

The crisis in religious broadcasting was never more acute. The commission is overlooking nothing in its efforts to protect the freedom of the air. The newly formed broadcasters association will be incorporated in September after a national meeting to be held in Chicago. Dr. William Ward Ayer and the committee for organization of this association met with the executive committee in Washington and discussed developments.

A survey of all missionary organizations having offices in the United States is to be commenced at once. A published report will be issued as soon as possible.

Chaplaincies

Dr. Harold J. Ockenga is chairman of the Commission on Chaplaincies. He is to report latest developments at the next meeting of the committee.

War Relief

Action on a Commission for War Relief was deferred until the next meeting awaiting a report of the committee which is at work on the matter.

Personnel

[illegible]

Highlights Of Northern Baptist Convention

Attendance Exceeds All Records

ATLANTIC CITY, May 27. On Tuesday morning, May 23rd, the Northern Baptist Convention was called to order at Hamid's Million Dollar Pier in Atlantic City by the president, Dr. J. C. Robbins. Following the usual preliminaries of welcome from the State Secretary, adoption of program [illegible] and other incidentals, [illegible]

ern Baptist Assembly Grounds at Green Lake, Wisconsin, was reported, and the meeting was opened for discussion. For an hour or more, one after another came to the platform to express themselves, and to demand the right kind of a program at Green Lake, if it is to be patronized. The opening of this discussion led, in the discussion [illegible]

[illegible] present were invited to sit on the platform. Dr. Mays, president of Morehouse [illegible]

all difference. Inquiries received from all [illegible] United States, indicating [illegible]

[illegible] sought to [illegible] full-time service [illegible] the pressure of his duties in the

Bulletin

CHICAGO, May 31 (RNS)—Dr. Roy Ewing Vale, minister of the Tabernacle Presbyterian Church of Indianapolis, was [illegible]

Southern [illegible] Convenes In Atlanta, Georgia

...—in Missions

...beginning was made in ...field of world missions ...al months ago with the ...ing of the Washington ...at 1422 F Street, N.W. ...er plans are now pro... ...d to promote the cause ...vangelical world mis... ..., and we hope to be ... to make early an... ...cement of develop... ...s in this area.

...—in Radio

...mediately following the ...nization of NAE two ...s ago, the Field Secre... ...began actively to repre... ...evangelical interests in ..., and has rendered val... ...service in this field to ...resent. We are contin... ...in this area with a com... ...t committee and an ...ted organization of ...l broadcasters which is ...ing energetically to ... gospel broadcasting ...high ethical plane and ...end the cause of relig... ...eedom in radio. The ...ems are more acute ...most evangelicals real... ...nd every sincere Chris... ...should pray for these ...ies which, against ... odds, are attempting ...ure the right of the ...l to the great air chan... ...f America.

...—in Christian Education

...h nearly all of our ...eight states now mak... ...gal provision for relig... ...struction by churches ...blic school time, the ...or soundly evangelical ...ulum materials and ...elically trained teach... ...r this released-time ...m is urgent. For lib... ...nd so-called progres... ...eligious education to ...e this vast field would ...a tragedy of appalling ...tude. Better by far ...e state should never ...der school time to the ...es! Immediate action ...essary, and through

...ntinued on Page 3)

and in faith, or if these benefits appear small to us at this time, we ought to remember the cross which is under the Cross. We should remember those in the church of Jesus Christ who are living in concentration Camps, in war zones, amidst hopelessly bombed cities of Europe and in hungry, occupied Europe, who in their activities are very limited and especially in their activity of preaching the gospel, who have been bereaved of loved ones, who have lost their means of physical livelihood and who do not know what the future holds. Remembering them we should pray "God, forgive us for the pettiness, selfishness and senselessness of our thoughts and actions."

Also if we do not have the mind and spirit of Christ, the precious unction of God described in this Psalm as "the precious ointment upon the head, that ran down the beard, even Aaron's beard" we cannot have unity and we must need seek His face in repentance and prayer. But the spirit of revival is abroad in the land and we have determined that we would seek God's unction upon us in an Evangelistic Conference set up after the pattern of some which he has already blessed. We intend that we shall attain unto spiritual unity by repentance and prayer which in turn will bring the outpouring of the Holy Spirit from Christ the head of the church.

The basis of our unity is orthodoxy. Let us not be afraid of that word. That is not a very happy term any more than the word fundamentalist is agreeable, especially since the Mormons have siezed it and applied it to their sect practicing polygamy. The definition of orthodoxy comes from two words, "orthos" meaning right and "doxa" meaning opinion and it is rather presumptuous for one to claim that he has the right opinion, but the word "orthodox" has a very distinct historical meaning which is different from anything which might be termed presumptuous. It has come to mean the "holding of the Christian faith as formulated in the great church creeds and confessions."

Christianity is an historical phenomenon capable of historical investigation as much as the assertion that Russia since 1917 has been a democracy. Such an affirmation may be proved true or false by the evidence of history Historical Christianity, is what historical evidence declares it to be in its origin, incorporation papers and its two thousand years of existence.

Christianity according to orthodoxy is a message resulting in a

Convenes In Atlanta, Georgia

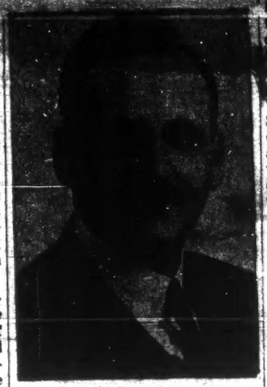
By R. L. Decker

ATLANTA, May 16—Approximately 4,000 messengers from Southern Baptist Churches met in Atlanta, Ga., May 16-18, in a convention characterized by an atmosphere of rejoicing over the fact that after years of burdensome debt the convention is now entirely free of the obligations which at one time amounted to more than a million dollars. A Southern Baptist Foundation was created by vote of the Convention to receive and hold and administer funds, personal property and real estate for the Convention and its Boards.

A proposal to change the Constitution, made by a committee headed by Dr. L. E. Barton of Alabama, which had been elected for this purpose in 1942, was paramount in the discussion on the Convention floor. After considerable debate revolving around the question as to whether the proposed changes would make the Convention more or less democratic, the changes were referred back to the committee for further study, and an outstanding critic of the proposed changes, Dr. E. P. Alldredge, was added to the committee.

Plans proposed for the celebration of the Centennial Year of the Convention, climaxing in a meeting in Atlanta for the 1945 session so as to include May 8, the date of the organization of the Convention in 1845, were adopted. A great program of evangelism to celebrate the Centennial Year was adopted. Strong pronouncements were adopted on the duty of the United States State Department to not discriminate between Roman Catholic and other missionaries to South America in granting passports.

Dr. Alldredge, Secretary of Statistics, Survey and Information, reported that Southern Baptists had gained 388,700 church members in the past three years, the 1943 total membership being 5,493,027 in 25,790 local churches, with 23,311 ordained ministers. One thousand, two hundred and fifty ministers are serving as chaplains. During the same three year period, Sunday School enrolment in SBC churches decreased 257,386, according to Dr. Alldredge. Gifts of Southern Baptists to all causes in the denomination totaled $63,067,084 for the current year, an increase of 20.7 per cent over the preceding year. Twenty-one and three tenths per cent of this was for missions and 78.7 for local work.



R. L. Decker
First Vice-President N. A. E.

Dr. E. Leonard Lewis Accepts Presidency Of Gordon College

BOSTON, MASS. May 29 — Several weeks ago Dr. Natnan R. Wood announced his resignation as President of Gordon College of Theology and Missions, a position which he has held for many years.

After a country-wide search for a competent successor the Trustees voted unanimously to call Dr. T. Leonard Lewis. Word has just been received of his acceptance.

Dr. Lewis is a graduate of Moody Bible Institute, Wheaton College and Northern Baptist Seminary. For some time he has occupied the chair of Theology at Northern Baptist Seminary. He has also been pastor of the First Baptist Church of Hammond, Indiana.

NOTICE

Car Wanted

We are in need of a good automobile for one of our field workers. Prefer to purchase it from owner interested in the National Association of Evangelicals.

Correspond with us at

120 Tremont Street

Boston 8, Mass.

...present were in... ...to sit on the platform. Dr. ...Mays, president of Morehouse College, spoke of the ministry of our Negro Colleges; Chaplain E. P. Thorne of Fort Dix spoke of our chaplains at work; and the evening was concluded by Rev. C. Oscar Johnson of St. Louis who spoke of our ministry with the men in service. It was revealed that there are about 1,000,000 Baptist laymen and 500 Baptist chaplains in the armed service, and all were urged to keep fellowship with them alive.

The next bomb-shell came to the convention on Thursday morning when Dr. Daniel A. Poling presented a resolution asking the convention to put itself on record as being behind the war effort and our men and women of the armed forces. This, of course, was the opposite of all previous convention resolutions which had been pacifistic. It therefore aroused considerable discussion, but in spite of all efforts to shelve it or stop it, it was passed by the convention.

Thursday morning also brought the presentation of the 1944-45 budget. $5,000,000 was the suggested budget, and this, too, caused some debate. It was adopted, however, and following its adoption, a resolution was presented to set up a committee to investigate the increased cost of operation in the convention. Because of parliamentary procedure, this resolution could not be formally presented until the afternoon session.

The discussion of the newly formed Conservative Baptist Foreign Mission Society, which figured prominently in everyone's thinking at the convention, came on Thursday afternoon. In spite of the fact that many expected a heated discussion at this point, a marvelous Christian spirit prevailed. The problem was solved by the appointment of a committee to continue investigation of the matter for another year in an effort to provide a solution acceptable to both sides. This committee consists of three men appointed by the president from the General Council, three selected by the American Baptist Foreign Mission Society and three selected from the Conservative Baptist Foreign Mission Society. All who spoke on this action expressed the hope of a better understanding in another year.

At the evening session on Thursday, candidates for service under the American Baptist Foreign Mission Board were presented to the convention. After several had given testimonies as to

(Continued on Page 7)

Warwick Made Chaplain Of San Quentin

Rev. Harry S. Warwick who for several years has been the Assistant Pastor of Glad Tidings Temple in San Francisco, and a member of the faculty of Glad Tidings Bible Institute, has been appointed Director of Religious Activities and Library Supervisor in San Quentin Penitentiary, where he will have the spiritual oversight of several thousand convicts.

Mr. Warwick is a graduate of Glad Tidings Bible Institute. After his graduation in 1930 he entered almost immediately the evangelistic field, and during the four or five years that followed he visited nearly all the countries of Europe, preaching in Norway, Sweden, Denmark, Finland, Estonia, Latvia, Germany, Switzerland, Italy, France and England. Upon his return to America in 1938 he was made a member of the faculty of his alma mater, and has served in that capacity ever since.

His appointment to the responsible position the duties of which he has already taken up is regarded as a triumph for the cause of evangelical Christianity.

...all ... ...United States, ... demands.

Radio

Our Commission on Radio is continuing its nation-wide survey of religious programs. A preliminary report was submitted at the Columbus convention. The complete report will be ready in September.

A "listener-audience" survey is about to be started, as it is ap...

...the request of the ... New England Association ... sented to permit for the time being as field secretary, with the understanding that the matter be reviewed at the next meeting.

Other important decisions regarding personnel were made but the news cannot yet be released.

The Executive Committee will meet again in Boston, June 14 and 15.

Dr. and Mrs. Coltman Honored By Church On 25th Anniversary

Dr. Wm. G. Coltman

The Highland Park Baptist Church was the scene of a very joyous occasion Thursday evening (27th) when the church honored their pastor and his wife, Dr. and Mrs. William G. Coltman, in celebrating their silver wedding anniversary, and also in recognition of Dr. Coltman's thirty years of consecrated ministry in the church.

A delightful program had been planned with Rev. J. Albert Kee, the assistant pastor, presiding. The special speaker of the evening was Rev. J. C. Macauley, of the Wheaton Bible Church of Wheaton, Illinois, a longtime friend of the pastor and church. Rev. Reuben E. Nelson brought greetings from the Detroit Baptist Missionary Society, and a letter was read voicing the greetings and congratulations from the Detroit Pastors' Association. A beautiful bouquet of red roses gave silent token of the esteem in which Dr. Coltman is held by the Northern Baptist Theological Seminary of Chicago who conferred the honorary degree of Doctor of Divinity upon him in May, 1935. "Reminiscences" were brought by Rev. Rufus M. Traver, D. D., who had attended Dr. Coltman's ordination service in St. Clair, Michigan before he came to the Highland Park church and who was then pastor of the First Baptist Church of Pontiac. Special music consisted of a vocal solo "Wedding Song" rendered by Miss Zella Towne who has served in the church choir for many years, and two lovely harp solos by Mrs. Laurence Randall of Westlawn Methodist Church. A well appointed reception followed in the beautifully decorated lower assembly hall of the church with some 500 guests present. A beautiful silver tea service was presented to the honored guests by Layton Yorke, one of the Trustees of the church.

When Dr. Coltman came to Highland Park, the church was newly organized and had 73 members. At present the membership is 1600, twelve of its young people are in full time missionary service, some twenty young men have entered the ministry and two hundred eight of our young people are in their country's service—five of who are chaplains.

The total missionary receipts for the past year were nearly $38,000.

A Board of Evangelism is carrying on volunteer work in all parts of the city such as open air work with Gospel truck, hospital visitation, jail work, foreign and English Sunday School assistance, tract distribution and rescue mission work.

A new project, Bethel House, was started by the Bible School a year ago in a two-family flat next to the church.

The church rejoices in what God hast wrought during the past years and is looking forward to a continued fruitful ministry in the years ahead.

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NATIONAL ASSOCIATION OF EVANGELICALS — STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

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BOARD OF ADMINISTRATION

THE ISSUE OF SEPARATION

What should an evangelical church, desiring to be 100 per cent true to the Gospel, do about separation from its denomination when that denomination is entangled with organizations dominated by modernism?

Agreement upon an answer to this question would immediately unite all persons and churches of evangelical conviction. Such an agreement would undoubtedly contribute much to our success in the contest with the forces which oppose the Gospel.

It is our conviction that there is no over all answer to this question. Factors must be carefully weighed and situations must be analyzed before a position can be taken intelligently.

On one side of these issues are those who take the position that there must be immediate separation from any church or denomination which has affiliations with organized modernism. To these people nothing less than such separation is possible for one who desires to obey the plain command of Scripture, "Come out from among them and be ye separate."

On the other side are a host of people undoubtedly loyal to the Lord Jesus Christ who believe that it is their plain duty to remain in their denominational connection and use every legitimate means to deliver their church from its entanglements. We are firmly convinced that this is a matter of individual conscience in which no one has the right to pass judgment on another. We do not believe that churches which have seceded from denominations over the issue of modernism should be scorned by those who have not separated. Neither do we believe that churches remaining in the denominations for the present should be disfellowshipped by the separationists.

We must all agree that the trend has been toward modernism, infidelity and apostasy during the past half century. Should that trend continue there could be but one solution for the loyal believer—separation from the whole system. Undoubtedly, those who have come out are convinced that the trend will continue.

Let us turn to a consideration of factors which have influenced the great majority of believers to remain with their denominations.

First, a belief that a majority of the communicants are sound in their faith, even in many situations where modernism seems to be in the ascendency. Generally speaking, modernism is well organized and evangelicals are not, which gives the former an appearance of more strength than they really possess.

Secondly, these believers have conviction that to abandon their churches to modernism, as long as there is a fighting chance to win them back to faith, is a breach of trust. The money of faithful Christians who believed God's Word and were devoted to the interests of the Gospel is invested in these denominations. Is it right to abandon these resources to those who will pervert their use? The question is much deeper than a mere fight over property. It is a matter of principle. Believers feel that they must not allow these sacred investments to be

the provisions of the revised by-laws, permitted to use their discretion about separation from denominations which are members of such interchurch organizations. This permits, as it should, the exercise of prayerful judgment on the part of each. The factors in various denominations are too diverse to make any over all regulation advisable.

It must be remembered that N. A. E. is yet in its infancy. No claim is made that our constitution is a perfect document. Further changes will doubtless be made as experience demonstrates the desirability of such action. It is best that we approach our problems of adequate statement in a spirit of humility and a desire to cooperate with each other in finding the best strategy against the common enemy of the Church.

Eventually we will be judged by our accomplishments and not by our words. It will be well for us if we keep in mind that all real believers have the same goal, we only differ in the best way to attain our objectives. MODERNISM IS NOT STRONG ENOUGH TO DEFEAT US. TWO OTHER FACTORS MAY. The first is inter. l bickering over details. The second is the neutrality of the large group sitting on the sidelines waiting to see what happens. For them we have an increasing disrespect. Bye and bye when the issues have been fought by more courageous souls, they will hop on the band wagon and be ready enough to share in the fruits of victory.

J. Elwin Wright

Hallelujah In Boom Town

A recent issue of Colliers carries a feature article with the above title, written by Brewster Campbell and James Pooler. It is copiously illustrated. The authors feel sure that they are very funny and invite the world to laugh with them. Probably some do, including the editors of Colliers, who advertise, by the publication of such an article, that they have a sense of humor which has reached an all time low.

The article holds up to ridicule the preaching of the atonement. When all the ribald quips and bar-room guffaws about store front tabernacles are analyzed, the fact is apparent that the real attack is against the Gospel.

Doubtless there are crack-pots, profiteers, and charlatons operating under the guise of evangelists in Detroit. But no one with a vestige of decency would be guilty of writing or publishing an article which is deliberately designed to create prejudice against evangelism in a time when our nation is in the throes of moral and social problems of such gravity as those we face. Perhaps Colliers feels that these people who comprise the "tabernacle" audiences had better be out in roadhouses or places of vice or prostitution which abound in a city like Detroit. To our mind, if this article turns one sinsick heart away from an opportunity to hear the Gospel message, whether it be in a cathedral, humble meeting house, store front hall, or on a street corner, the writers and publishers will be held accountable by God for so doing.

The writers are particularly worried over the fact that offerings are received in such services. We have seen no article in Colliers expressing concern over the millions of dollars grabbed from the pockets of the public by greedy saloon keepers, bawdy,

Roving Reporter

Our Denver committee is carrying on aggressively. The regular noon luncheon meetings at the Y are splendidly supported. An outstanding speaker is heard each week. On May 10, Rev. Emil D. Gruen addressed the gathering on "The Jew in the Global Conflict and the Post War World."

Dr. Charles F. Weigle recently conducted a successful revival at Valsetz, Oregon. The meetings were marked by the attendance of a large number of unsaved. The estimate was that fully 60% of the audiences were professing Christians. Many were won for Christ.

The record of Dr. Oswald J. Smith's leadership in missionary conferences during the past few months is impressive and inspiring. His convention in California netted $10,000; in Dayton, Ohio, $22,000; in Buffalo, $[illegible]000; in Boston, $45,000; in Toronto, $115,000, making a grand total of $215,000.

There have been a number of inquiries about pictures taken at the Columbus convention. About 65 different views are available, including all those which have appeared in the May and June issues of U. E. A. The price is 50c each. Orders should be sent directly to Rev. D. Cryderman, Albion, Mich.

Several additions are being made to our Boston office staff. Miss Mary Hayes of Saugerties, N. Y., will arrive the first of June to assist in the filing department. Miss Ruth Rawson of Holliston, Mass., will be our bookkeeper and Miss Ethel Edgar of Rochester, N. Y., is arriving June 5, to become secretary to Mr. Charles Campbell, advertising manager of U. E. A. One additional secretary is needed at once to take care of the growing needs of work.

Boston Common services are being resumed by Park Street Church on June 4. These popular meetings were held at nine o'clock every Sunday night last summer at the Parkman Band Stand, and drew audiences of 2,000 to 6,000 people. Many were led to the Lord.

It is encouraging to those who have been praying for revival to note that evangelism has been stressed in the national denominational conventions as it has not been heretofore for many years. In some instances large appropriations are being made for this purpose. Evangelism is coming into its own again. Let us hope that courageous, uncompromising men may be raised up in this critical hour to lead the country back to faith.

The June programs of N.A.E. over the Blue Network will originate in New York, under the leadership of William Ward Ayer, with a change of speakers weekly. The time is 12:00 - 12:15 E.W.T. In July the program will be directed by Rev. Torrey Johnson of Chicago, and will originate in that city. In August Rev. Don Barnhouse, holder of Los Angeles, will take over. Please note commencing with the first Friday of July the time will be changed to 8:15-8:30 a. m., E.W.T. We urge our friends to spread the word regarding this broadcast, and if your local Blue Network station is not carrying it, request them to do so. In some instances the stations are broadcasting at a later period.

A valued subscriber proposes a statement which appeared in the May issue in an article entitled "Facts About Missions and Religion in Brazil" in which the fruit of fundamental missions in the interior of the "Bible Institute" type of leadership is disparaged. It must be remembered that U.E.A. is a newspaper and that its news articles do not necessarily reflect the opinions of our editorial staff. It is sometimes helpful to see ourselves as others see us.

[illegible]RY: J. William Smith, Jr., Philadelphia, Pa. [illegible]byterian, U.S.A.
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Rev. T. Christie Innes, New York City, Presbyterian U.S.A.
Dr. Daniel Iverson, Miami, Fla. Presbyterian U.S.
Rev. Torrey Johnson, Chicago, Ill. Independent
Dr. Bob Jones, Sr., Cleveland, Tenn. Independent
Dr. John E. Marion, Cullman, Ala. Southern Baptist
Rev. G. H. Montgomery, Frederick, Md. Pentecostal Holiness
Rev. William R. Nicholl, Quincy, Mass. United Presbyterian
Dr. Paul S. Rees, Minneapolis, Minn. Mission Covenant
Dr. Paul W. Rood, Glendale, Calif., Mission Covenant
Dr. W. H. Rutgers, Chicago, Ill. Christian Reformed
Dr. Robert P. Shuler, Los Angeles, Calif. Methodist
Dr. W. L. Surbrook, Indianapolis, Ind. Pilgrim
Rev. Charles B. Templeton, Toronto, Canada. Nazarene
Dr. Carey S. Thomas, Altoona, Pa. Northern Baptist
Rev. J. H. Walker, Cleveland, Tenn. Church of God
Dr. C. Hoyt Watson, Seattle, Wash. Free Methodist

Ozark Congress Telegraphs President

Rolla, Mo., May 14, 1944.

Hon. Franklin D. Roosevelt
President of the United States of America
White House
Washington, D. C.

We respectfully and prayerfully suggest that you make a Proclamation to the Allied World, through channels available to you as President and as Commander of the American Military forces, that the day of the Allied Invasion, or day on which invasion is announced, be made a special day of prayer, fasting and Bible reading.

The Western Invasion may cost the lives of tens and perhaps hundred of thousands of Allied boys, whereas, perchance, if the Allied peoples, civil and military, while their boys are dying in the invasion effort, would repent of their sins and turn to God in prayer, peradventure He would put fear into the hearts of our enemies or in some way may them impotent, thus sparing the lives of our boys and by His Mighty Power give us the victory.

As a Christian Nation, we know as individual Christians that the Army of Almighty God hath not been shortened and that as Maker and Preserver of all things, He holdeth not only our own but also our enemies destiny in His Hand. Should we not unitedly plead our cause with Him? Many groups have so arranged and others would follow your lead.

We feel that such action on your part would bring great comfort to millions of relatives and friends of boys in the service and also to many officers and men in all areas who would like to join in such an observance.

OZARK CHRISTIANS CONGRESS
(Signed) D. M. Donnan, Executive Sec'y.

Telegraphed same date to:—Henry Stimson, Secretary of War;
James V. Forrestal, Secretary of Navy;
Wm. R. Arnold, Head Chaplain of Army
R. D. Workman, Head Chaplain of Navy

"We are today sending the following telegram to President Roosevelt. We earnestly solicit your valued favorable influence with the President and your cooperation in this important matter."

(Signed) Ozark Christians Congress.

Secondly, these believers have conviction that to abandon their churches to modernism, as long as there is a fighting chance to win them back to faith, is a breach of trust. The money of faithful Christians who believed God's Word and were [illegible] to the interests of the Gospel is invested in these denominations. Is it right to abandon these resources to those who will pervert their use? The question is much deeper than a mere fight over property. It is a matter of principle. Believers feel that they must not allow these sacred investments to be used to implement an attack on the very faith which they were intended to propagate.

Thirdly, there is the hope of the coming of revival. A great surge of evangelism, for which millions are praying, could change the whole picture in a matter of months. Such a revival might bring many modernist leaders back to faith and win a host of new recruits for the Church. A revival of world-wide proportions is overdue. It is the only hope of the Church. It might be delayed if we spend our time in bitter recriminations against each other because of differences in policy. Attacks against modernism can easily degenerate into fleshly exhibitions of self-righteousness. Our wrestling must not be with carnal weapons.

It was with these factors in mind that the Columbus convention took action to change the constitution so that its position might be absolutely clear on the question of modernism, and that at the same time there might be latitude for individual conviction in the matter of remaining in churches which are in affilliation with organizations infected with modernism.

The first change is an addition to our statement of purposes: "Art. II. To reaffirm our loyalty to the historic evangelical position as recapitulated in our statement of faith, and to raise up a witness against the apostasy of groups claiming to represent Protestant Christianity without such loyalty to the historic Gospel of our Lord Jesus Christ." By an addition to Article IV it is provided that "each prospective member shall subscribe to this constitution." Thus every individual or organization is required to renounce modernism wherever found and declares his enlistment against the existing apostasy and infidelity found in MANY organizations. To limit this opposition to ONE organization would be futile. There are many in existence against which we must take our position with equal vigor. It is like the poison of collectivism in politics, appearing in many forms. It has to be fought on ALL fronts.

In our changes to the by-laws, provision was made so that "no denomination belonging to N. A. E. shall at the same time hold membership in the Federal Council of the Churches of Christ in America OR ANY OTHER similarly functioning interchurch organization." This is much stronger and more inclusive than the statement of the American Council which has no prohibition against membership in any modernistic organization except the Federal Council.

However, churches and individuals are, under [illegible] troit. To our mind, if this article turns one [illegible] heart away from an opportunity to hear the Gospel message, whether it be in a cathedral, humble [illegible] house, store front hall, or on a street corner, the [illegible] to doing.

The writers are particularly worried over the fact that offerings are received in such services. We have seen no article in Colliers expressing concern over the millions of dollars grabbed from the pockets of the public by greedy saloon keepers, bawdy house proprietors, horse and dog race promoters and filthy movie producers. And, we wonder if the article was written by the authors without compensation as their contribution to the general welfare of humanity.

There is an obligation on the part of those who really love the Gospel to resist the modern tendency to become cheap showmen. We should not expose our precious faith to misinterpretation on the part of unregenerate men by giving them any opportunity to truthfully hold our religion or the church in contempt because of clap trap methods. There is need of care in presenting financial needs and certainly need of avoiding many of the appeals which are made merely to the emotions of the hearers. But with all the deficiencies and unfortunate methods pursued by certain evangelists and professional promoters of religion we would rather be identified with them than with those who sneer at them and the gospel they represent.

American Bible Society Reports Record Distribution Of Scriptures

NEW YORK (RNS)—Distribution of Scriptures by the American Bible Society last year reached a peak of 9,773,651, the highest number in its history, it was reported at the Society's 128th annual meeting here. A total of 7,091,430 copies were circulated in the United States, also a record figure. Total distribution was 32 per cent above the previous record set in 1931. As a result of the unprecedented demand during 1943 stocks of many of the Society's books, especially those imported from abroad, are at the lowest level in over a generation.

In order to cope with paper rationing and to stretch available paper to cover as many copies of the Scriptures as possible, smaller-sized books on thinner paper were favored last year rather than larger and heavier volumes. A considerable new demand for literature from prisoners-of-war and internees in the United States was met through an additional paper allotment granted by the War Production Board.

In an effort to conserve its supplies, the Society established new publishing centers in Brazil, Argentina, and Mexico. However, in spite of savings, it was necessary to ration supplies to depositories in the United States. "Never in recent history has the Bible Society had to cut down or reject so many orders," the report states.

Following alleviation of the submarine menace and increases in shipping facilities, Scriptures on order from foreign countries for one or two years were finally forwarded to American missionaries and others. None of the shipments in 1943 was lost by enemy action.

Other highlights of the report are:

The circulation of Scriptures in Latin America was larger in 1943 than in any previous year.

The Society's committee in occupied China, which took over after Pearl Harbor, is still carrying on. In Hankow, stocks of Scriptures stored in private homes escaped the widespread confiscation of Christian literature.

Five tons of books brought up the Burma Road to Free China ahead of the invading Japanese staved off a Scripture famine for many months.

The Society's work appears to have completely stopped in Thailand and the Philippines, nor has the body received information concerning the activities in Bulgaria and Greece. Circulation of the Scriptures to a limited extent is still going on in countries of the Far East.

Progress was made during 1943 in the recording of the seven remaining Old Testament books, which will complete the Bible on talking book records for use by the blind.

[illegible] network station is not carrying it, [illegible] to do so. In some instances the stations [illegible] at a later period.

[illegible] Avvalord subscriber [illegible] in the May issue in an article entitled "Facts About [illegible]sions and Religion in Brazil" in which the fruit of [illegible]mental missions in the interior of the "Bible Inst[illegible] type of leadership is disparaged. It must be remem[illegible] that U.E.A. is a newspaper and that its news artic[illegible] not necessarily reflect the opinions of our editorial [illegible] It is sometimes helpful to see ourselves as others s[illegible] However, we should probably be more careful in m[illegible] our position clear when we publish articles with wh[illegible] are not in agreement. We certainly do not agree [illegible] inter-denominational or faith missions are, on the w[illegible] doing a less worthwhile work than the denomina[illegible] boards. We must confess, however, that a new cr[illegible] missions has sprung up in recent years which hav[illegible] some instances, more zeal than knowledge. Missio[illegible] money should only be invested with organizations [illegible] to be thoroughly responsible and well established.

Ill health has necessitated the retirement of [illegible] Harriet Lynch, who has served our Washington [illegible] faithfully for several months as office secretary. [illegible] place we have secured Miss Shirley Russell. Miss R[illegible] has had several years of experience in secretarial [illegible] She is resigning from a more lucrative position a[illegible] feels a definite call to full time Christian service. [illegible] a member of the Wallace Memorial United Presby[illegible] Church of which Dr. C. E. Hawthorne, our local cha[illegible] is the pastor. We welcome Miss Russell to our staff [illegible] wish her joy in her service for the Lord.

The election of Dr. Paul W. Rood, president of [illegible] World's Christian Fundamentals Association, to th[illegible] A. E. Board of Administration, and his acceptance of [illegible] office, is a source of gratification to all who have de[illegible] the closest cooperation between the two organiza[illegible] Dr. Rood has had a long and honorable career as an e[illegible]gelist and as a great leader of the fundamental for[illegible] America. He has already been heard as a speaker [illegible] N. A. E. in Denver, and we anticipate that he will be c[illegible] upon frequently to assist in the larger meetings [illegible] planned for the coming year.

JACK MITCHELL CONDUCTS SUCCESSFUL EVANGELISTIC CAMPAIGN IN ALLENTOWN

PHILADELPHIA, May 29—Six hundred fifty pe[illegible] decided for Christ in the Christ for Allentown, Pa. [illegible] ade sponsored by the Christ for America movem[illegible] which Horace F. Dean is the director.

Forty-five churches united in the three week' [illegible]paign, which closed Sunday, May 21. The campaign [illegible] led by Jack Mitchell of Portland, Oregon, and the "[illegible] Clarks" directed the music. The entire city of Alle[illegible] was stirred. There was a gross attendance of 20,0[illegible] the meetings held in the Central High School Audit[illegible]

City-wide children evangelistic meetings ran s[illegible]taneously, bringing the Gospel to thousands of Alle[illegible] children. Miss Bernice Jordan of the Bible Club [illegible]ment was in charge. Many permanent Bible Clu[illegible] organized to preserve the results.

Dr. Hyman Appleman Honored By Western Baptist Seminary

FORT WORTH, Tex., May 23—To the praise and the glory of God, in the last two revivals conducted by Evangelist Hyman Appelman, there were more than 125 additions in the 8 days' campaign in the Main Street Baptist Church, Jacksonville, Florida, and over 140 additions in the 6 days' campaign in the Calvary [illegible]ia Baptist Churches, Co[illegible] Kentucky.

The honorary degree [illegible] was conferred upon Ev[illegible] Appelman by the Weste[illegible]tist Theological Seminary [illegible] the graduation of this [illegible] Appelman preached [illegible] morning and afternoon [illegible] Hinson Memorial Baptist [illegible] Portland, Oregon, where [illegible]sponded to the gospel [illegible]

Catholics In United States Number 23,419,701

NEW YORK (RNS)—The Roman Catholic population of the United States, Alaska, and the Hawaiian Islands has increased from 22,-045,247 in 1943 to 23,419,701 at present, a gain of 474,454, according to the official Catholic Directory for 1944, just published. Converts during the year numbered 0,822, as compared with 86,905 in 1943.

The Directory lists 25,299 diocesan priests and 12,450 religious order priests, a total of 37,749 ordained clergymen, an increase of 79 over 1943, and the largest number yet recorded. There are 4,791 parishes, with 6,115 additional stations or mission parishes, making a grand total of 0,906.

Professed religious personnel includes 6,162 brothers and 133,-35 sisters, of the latter, 57,077 are engaged in work other than teaching. The teaching staffs of 1 educational institutions under Catholic auspices total 92,421, comprising 4,617 priests devoting their full time to teaching, 3,233 brothers, 76,908 nuns, and 7,633 lay teachers.

The grand total of 10,684 separate educational institutions embraces 55 diocesan seminaries, 6 religious order seminaries or institutes, 224 colleges and universities for men and women, 3 diocesan and parochial schools, 773 private high schools, 6 elementary parish schools, and 527 private elementary schools. In addition, there are 160 detective institutions for children and 6,264 religious vacation schools, with 553,674 Catholic public school children receiving religious instruction during released time or outside regular school hours.

Statistics available for the first time place the number of American youth under Catholic instruction at 3,037,856. This does not, however, include the 46,173 children in 369 orphanages and infant asylums, or the 18,966 children in foster homes.

The Directory notes a new record high of 507,504 students in parochial, diocesan, and private high schools and in colleges and universities. A decrease of 211 elementary parish schools and 52,514 pupils over the previous year is also noted. The decrease is ascribed to war conditions.

There are now 665 Catholic general and 105 special hospitals or sanatoria, a new high of 770 compared to 720 in 1943. The combined bed capacity of 77,389 in Catholic hospitals accommodated 2,983,099 patients within the past year. Catholic medical facilities in turn conduct 359 training schools, with 32,104 student nurses. Homes for invalids and the aged now number 225, compared to 183 in 1943.

Baptist Resolution Protests Simplified Tax

ATLANTIC CITY, N. J. (RNS)—A resolution expressing "vigorous opposition" to the simplified federal tax law, because it eliminates the 15 per cent deduction for church and charity contributions by taxpayers within the $5,000 bracket, was introduced at the Northern Baptist Convention here.

Prepared by Romain C. Hassrick, of Bryn Mawr, Pa., chairman of the tax vigilance committee of the Convention, the resolution was expected to be adopted at the final session.

It states that the new tax legislation "destroys the traditional American democratic assumption that churches, charities, colleges and welfare agencies are to be voluntarily supported by voluntary contributions' 'and that it leads directly to "government subsidy."

Baptist churches and organizations, the resolution adds, "gain their principal support from the taxpayers earning $5,000 a year or less" and under the bill they will be deprived of the 15 per cent deduction for this purpose as provided under previous legislation.

"This resolution represents a very vital interest not only to the Baptists of this country," Hassrick said, "but to all religious interests—Catholic, Protestant, and Jewish."

President's Column

(Continued from Page 1)

committee on Christian ucation in the local urch and the employment experts to develop a curulum during the summer nths, the National Assotion of Evangelicals is ering this crucial area.

n early staff need is a -time Secretary for ~~Christian Education to im-~~ ment the National Assotion of Evangelicals in very field where apos- has gained its firmest ting.

TION!—in Evangelism e agree with those who ceive that the genius of

Friendly League For Christian Service Born Out Of Billy Sunday Campaign In New York City

Building occupied by Friendly League in New York City.

Twenty-seven years ago Billy Sunday came to New York. A committee of Christian women arranged luncheon meetings for business girls in various centers of the city. This was the beginning of the "Friendly League for Christian Service, Inc.", an interdenominational, evangelical, organization working with and for the business women of New York City. Written in the constitution is the purpose of the League: to win to Christ, to build up in Christ, to send out for Christ.

Luncheons each Wednesday and Friday are served by volunteers at moderate cost. The thousand or more who come weekly receive a warm greeting regardless of nationality or creed. Those burdened with problems find a solution through prayer and counsel. Gospel messages are presented by leading ministers, missionaries and laymen who graciously give their services freely. Christian literature in great quantity is sold and distributed. Many have been won to Christ, many built up in Christ, returning to their offices spiritually refreshed and eager to tell the other girl. The League's residence pictured here is another form of service. It becomes home to girls whose work has taken them away from the smaller community and long-time friends. At the East 17th Street residence they meet new companions, adjust themselves to both the problems and possibilities of metropolitan life, and grow in Christian graces.

The residence program includes classes in Red Cross work, Spanish and bookkeeping. Devotional meetings and Bible classes are held. The guests have two well planned meals daily.

The Business Women's Council, with a membership of approximately 350, is affiliated with the League. It meets every Thursday for religious and social programs. Other activities include visits to hospitals and missions. Vital Bible study, many opportunities for Christian testimony, and times of wholesome fun all help the business girl to enjoy the abundant Christian life.

The work of the League is at present seriously handicapped by a $72,500 mortgage on the residence property. Friends of the League are endeavoring to raise $100,000 to liquidate this mortgage and to provide funds for needed repairs and maintenance. Already $59,000 has been contributed in promises and pledges during our present campaign.

Dr. William H. Matthews, who has just retired as General Secretary of the American Tract Society, sending his gift, wrote: "I know of no more effective work than that of the Friendly League for Christian Service. I have known about the League's activities for twenty-five years. 'When the roll is called up yonder' thousands of women will testify to the fact that they are joining in the happy throng because of the faithful efforts of saintly women who have labored long and given generously to the support of the League. It is high time that hundreds of discriminating givers should know of this work, and 'I entreat thee, help those women which labor in the Gospel! Phil. 4:3.'"

JUVENILE DELINQUENCY

Address delivered at the Columbus Convention, April 14, 1944

By MR. R. T. HARBO

Assistant to Mr. J. Edgar Hoover of the F.B.I.

While the members of our armed forces are fighting hard and brilliantly and achieving history-making victories on the far-flung battle fronts, we on the home front have the never ending job of maintaining and renewing the internal strength of our nation. In the final analysis the greatest danger to a nation such as ours comes from within. If we as a people display a strong desire to live according to the laws of God and man, we shall continue strong as a nation.

On the home front we have a continual war between the forces of law and order and those who have evidenced criminal tendencies. The police of the land are hard-pressed in peace time in their efforts to suppress crime. Because of the many added duties performed by law enforcement during time of war there is greater need today than ever before for crime prevention programs. To appreciate this fully perhaps we need to remind ourselves that we have a grossly excessive crime rate in the United States. In proportion to population the murder rate in the United States is twelve to fifteen times the murder rate in England and Wales.

During the 1943 calendar year the FBI examined 490,764 fingerprint records representing arrests by local law enforcement agencies throughout the nation; and 22.9% represented persons under 21 years of age. The following figures indicate the number of persons under voting age charged with serious crimes:

Criminal homicide	619
Robbery	4,255
Assault	4,733
Burglary	13,284
Larceny and related offenses	18,145
Auto theft	7,114
Total	48,150

In 1943, boys 17 years of age were arrested more frequently than those of any other age group, and girls age 18 were arrested more frequently than those of other ages. Arrests of boys under 18 increased 23.4% and arrests of girls under 21 increased 48% as compared with 1942. When the record for 1943 is compared with 1941, we find an increase of 130% in arrests of girls under 21 years of age.

Police executives, juvenile court and probation officers attribute the present upswing in juvenile delinquency to the following causes:

1. The breakdown of family ties and other domestic troubles.
2. Adults working irregular hours with the result that children are not receiving needed home supervision.
3. Many juveniles are employed

Mr. R. T. Harbo

final and complete solution to the problem will not come until parents live up to their responsibilities and train their children to follow the God given laws of morality."

Based on what has happened in the past it seems we have to predict that unless a very substantial improvement occurs, several hundred thousand of boys and girls presently attending the schools of the land will within a few short years be enrolled in the army of crime.

A community wide crime prevention program should include the following steps:

1. Study the local problem of delinquency and crime among youth; ascertain whether delinquency has increased or decreased and to what extent.

2. Coordinate the programs and activities of the several official and private agencies which seek to direct the activities of youth along constructive channels.

3. Ascertain whether there has been a substantial population increase and if so whether there has been a proportionate increase in police personnel.

4. Crime prevention activities should be assigned to a special unit in the local police department. In the smaller communities cases involving juveniles should be handled by the officer best qualified.

5. Ascertain the high delinquency areas in the community and strive to provide adequate recreational facilities.

6. Work for strengthening and possible expansion of the programs of agencies which provide wholesome spare time activities for youth, such as schools, recreation department of local government, churches and other private agencies.

7. Seek to [illegible] the time work by boys and girls of school age to see that it is suited to their age and capacity and that the hours are not excessive. Encourage thrift.

10. Check on the problem of truancy. The migration of families as a result of the present economic conditions is likely to contribute to the development of truancy, which is a step along the path of delinquency and crime.

11. Encourage boys and girls over the age of compulsory attendance laws to continue their education.

12. Impress upon parents the importance of home discipline, guidance and control of youth.

13. Carry on a general program for the purpose of maintaining high standards on the part of the local police department, prosecutor and court.

Crime conditions in this country indicate that we are in need of moral and spiritual awakening; and there is no real morality without a religious foundation. The vicious philosophy that anything is all right if you "get by with it" must be definitely rejected and thrown out of American thinking and living. We need to set higher standards of performance for our youth and to give them more encouragement to struggle toward them. The firm and sometimes stern administration of discipline may be an unpleasant duty, but it is indispensable to the proper development of the character of

(Continued on Page 4)

One Thousand Russian Gospels

145 Bibles, 230 New Testaments and lots of religious literature were distributed among Russian soldiers in 5 months in 14 war-prisoner camps and 4 hospitals by one man alone in a certain district in Europe. Add the work of other evangelists, and your heart will be thrilled to think of the thousands of Russian men who after the war will return to their homeland as Christians . . . . Will some of them be saved because of your prayerful cooperation in sending the Word of God to their hungry souls? With your help, Russia may soon be flooded with gospel light. Send your gifts for Russian Bibles to the

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The Bible in the Public Schools
The Children's Bible Mission

Southern Presbyterians Meet At Montreat, N.C.

By JOHN G. GARTH

MONTREAT, N. C. May 26—The Presbyterian Church in the United States, commonly known as the Southern Presbyterian Church, met May 25-31 at Montreat, N. C.

Montreat is 22 miles east of Asheville, and two miles from Black Mountain, the seat of the

A report will be submitted declaring that "dispensationalism" is out of harmony with the Confession of Faith. "Dispensationalism" divides Bible history into seven periods, each with a different divine manifestion, while the committee says the Confession

Dr. Ockenga To Address N. E. Regional Conference June 13th

The New England District (N.A.E.) is holding an Evangelical Conference and Radio Rally on Tuesday, June 13, 1944 at the Park Street Church in Boston, Mass. Dr. Harold John Ockenga will open the conference at 2:00 P. M., speaking on the subject:

Southern Baptists Set Five Million As Financial Reserve

ATLANTA, Ga. (RNS)—Before

tion of Evangelicals is ering this crucial area. An early staff need is a -time Secretary for Christian Education to the ment the National Association of Evangelicals in very field where apostasy has gained its firmest ting.

TION)—In Evangelism

We agree with those who ceive that the genius of E is evangelism. Accordly, the entire program in lio, missions, education, d all other departments uld be imbued with the rit of evengelism and dited to the end of stirring ristian America with a sense of evangelistic sponsibility and opportun-

This does not mean, howr, that NAE is to assem- a central staff of professnals to invade local areas h stream-lined evangelis- campaigns to which local ngregations are mere adnce agents and accessor- Our proper methods for bilitating nation-wide real are rather such as ve initiative and direct- responsibility with inidual churches or groups churches which have volarily associated for evanistic ends. These meth- include regional and al evangelistic institutes l conferences, evangelis- counseling, wide dissemtion of reports on meth- and results of evangelisfforts across the nation, l from all these sources preparation of proved ngelistic principles and cedures.

he Executive Committee, line with this policy, has eady appointed a full- e Secretary for Evangel- to assist the Field Secry in this most importt area of evangelical ac- The announcement of Hatcher's appointment this post appears elsere in this issue. Thus, E advances on the evanstic front.

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ung People's Magazine
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The Lighted Pathway,
Cleveland, Tenn.

Southern Presbyterians Meet At Montreat, N. C.

By JOHN G. GARTH

MONTREAT, N. C., May 28—The Presbyterian Church in the United States, commonly known as the Southern Presbyterian Church, met May 25-31 at Montreat, N. C.

Montreat is 22 miles east of Asheville, and two miles from Black Mountain, in a cove of the Black Mountains, commonly known as the Seven Sisters. About 20,000 people gather there every summer for the conferences.

The assembly was opened by the sermon of the retiring moderator, Dr. Donald W. Richardson, professor of Missions in Union Theological Seminary, Richmond, Va., the largest of the four seminaries of the church.

Dr. Richardson's theme was "The Church Today: Its Need," and he pointed out that the pressing needs of the church are a renewal of faith in God, in Christ and in the great work of saving souls.

The assembly consists of representatives from the 88 presbyteries in 16 southern states, and is a body of about 375 members, and with visitors from church bodies, the attendance numbers around 400. The church membership as given last year was 553,797, with a Sunday School enrollment of 401,087, and last year there were 8,290 pupils added to the church from the schools. The total additions on confession were 16,720. The total gifts for all causes last year amounted to $14,116,066, which was one million increase over the previous year's reports.

As this story is written in advance of the meeting, we may only outline the program and mention some of the things that are listed for attention.

There will be a popular meeting each night and a presentation of the assemblies agencies, foreign missions, home missions, Christian education, religious education in the Sunday Schools, stewardship and so on.

A report will be submitted declaring that "dispensationalism" is out of harmony with the Confession of Faith. "Dispensationalism" divides Bible history into seven periods, each with a different divine manifestion, while the committee says the Confession teaches only two, law and grace, and the church was the same in both.

The committee on Co-operation and Union with the Northern Presbyterian Church, will ask that its plan of union be submitted to the churches, and the committee continued. No steps will be taken leading immediately to union, unless also with the Associate Reformed Presbyterian Church (the psalm singing body in the south), which is agitated about this question of union with the Southern Presbyterians.

A Radio Broadcasting Committee will report and propose a permanent setup with a budget. It reports that the Southern Baptist Hour on radio costs $18,000 for 13 weeks.

The committee on Sabbath Observance will ask governmental and military agencies to reduce work on the sabbath in maneuvers and munitions.

The committee on Moral and Social Welfare will urge the church to lend its influence to a new world order.

Plans will be made to emphasize evangelism, and continue the director for this cause, with ample financial provisions for carrying on this work. The general idea is a revival in every church during the year.

SECRETARY NEEDED

The National Association of Evangelicals is in immediate need of the services of an experienced Christian stenographer who desires a permanent position in Christian work. Correspond with our office—130 Tremont St., Boston 2, Mass.

Dr. Ockenga To Address N. E. Regional Conference June 13th

The New England District (N.A.E.) is holding an Evangelical Conference and Radio Rally on Tuesday, June 13, 1944 at the Park Street Church in Boston, Mass. Dr. Harold John Ockenga will open the conference at 2:00 P. M., speaking on the subject: "The Minister's Responsibility in the Coming Revival." The conference will close with an evangelistic service at 8:00 P. M.

During the afternoon forum, following Dr. Ockenga's message, these subjects will be presented: "The Colombus Convention," "Post War Relief," "Evangelism," "Fields of Endeavor for Local Committees," "Separation of Church and State" and "The Radio Situation in America." Twenty minutes will be allowed for each presentation and discussion of a subject. The speakers are: Rev. Melville Hatcher, Rev. Edward Barram, Dr. C. Gordon Brownville, Dr. James T. Rider, Rev. Clyde Taylor and Dr. J. Elwin Wright.

Many important matters will be presented to the business session at 5:00 P. M., Rev. Carlton Helgerson, District Chairman, presiding. There will be reports from the Radio Committee for the "Evangelical Hour" and from the Boston Area Committee arranging for the Fall Evangelistic Conference.

At 7:00 P. M. moving pictures from the Columbus Convention will be shown. At 7:30 P. M. Dr. MacInnes of Springfield, Mass. will conduct the devotional period. An invitation has been extended to Dr. Marston to be present and to address the conference.

American Flag

4 x 6 . . . a beautiful Colonial silk flag complete with 9-foot pole. Brass eagle. Brass joints, gold fringes and gold cord. Appropriate for church, auditorium or Sunday School room. Can be seen by appointment or write Mrs. Virginia E. Shamlian, 801 Centre Street, Jamaica Plain, Mass.

Southern Baptists Set Five Million As Financial Reserve

ATLANTA, Ga. (RNS)—Before closing their 99th annual session, the Southern Baptist Convention set $5,000,000 as a minimum Centennial financial goal for meeting post-war needs.

The motion provided that the Executive Committee of the convention project and promote a campaign for the raising of this amount, with the proceeds allocated to the convention's various agencies.

It sets up a special campaign to gather in post-war reserves, supplementing an earlier convention vote which asked the agencies themselves to seek to lay up a reserve out of current receipts.

It was revealed that many of the agencies have been able already to lay aside substantial reserve funds for post-war expansion. Topping the list is the Foreign Mission Board with $1,422,000.

is compared with 1941, we find an increase of 130% in arrests of girls under 21 years of age.

Police executives, juvenile court and probation officers attribute the present upswing in juvenile delinquency to the following causes:

1. The breakdown of family ties and other domestic troubles.
2. Adults working irregular hours with the result that children are not receiving needed home supervision.
3. Many juveniles are employed, have more money than they are accustomed to, and are doing more drinking and running around late at night.
4. Numerous gangs of juveniles have been formed, frequently engaging in unwholesome activities.
5. General laxity on the part of adults.

Youth itself has stated that two major causes for juvenile delinquency are (1) lack of adequate wholesome recreational facilities and opportunities, and (2) nonobservance and nonenforcement of laws on the part of adults, especially the laws pertaining to the regulation of gambling and liquor.

The attitude of the press may be seen from the following quotation from a newspaper editorial: "More policemen can prevent some crimes, swift prosecution can deter some criminals, but the

should be directed by the adults best qualified.

4. Encourage the high schools, survey work in the community and strive to develop programs and leadership.

5. Encourage the organizing and possible expansion of the programs of operation which provide wholesome sports than activities for youth, such as schools, recreation department of local government, churches and other private agencies.

7. Seek to re-emphasize the character building function of schools and churches. Revitalize the teaching of the moral law embodied in the Ten Commandments.

8. Church groups should intensify their efforts to increase the number of boys and girls brought into the Sunday School. Emphasis should be placed on reaching those most in need of guidance.

9. Make a survey of the part

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Youth Column

By C. Stacey Woods

THE VALUE OF BIBLE CLUBS FOR YOUTH

Ed. Note.

The Youth Column is being conducted by Mr. Kenneth Taylor while Mr. C. Stacey Woods is away from his desk on a mission to Latin-America.

Last Saturday night I had the interesting task of speaking to a group of some sixty high school boys and girls on the subject of prayer. But they were not the ordinary run of high school kids. They represented eighteen Chicago Bible clubs that meet each week for Bible study in homes near their high schools. During the course of the evening the boys and girls were making plans for their annual youth rally where all of the groups in the entire city and surrounding suburbs will meet, bringing along their parents and high school friends. The church auditorium in which they plan to meet will hold a thousand persons and they plan to pack it out.

But more important than the size of the movement is that this and similar movements in the United States and Canada, where properly controlled, have proved themselves to be the means of holding steady in the faith hundreds of high school boys and girls who otherwise might easily be swept away by the unbelief of their teachers and the dangerous social conditions prevailing in many high schools today.

There are two major values in these weekly Bible Club meetings. In the first place, Christian students are encouraged to take a firm stand for their Saviour when they find they are not alone in a high school but that there are scores of others of like faith. There is boldness in united testimony. And Christian fellowship among high school students on high school days and in the vicinity of the high school makes real the fact of the power of Christ to control the affairs of everyday life as well as the affairs on Sunday at church.

From my own personal experience I can testify that that is exactly what happens. When I was in high school many of us who were Christians met together on Saturday night in a home that was opened to us by a fine Christian family who also provided an excellent speaker to encourage us and to lead us on in the things of God. In the rush of the school week with studies, athletics, debating, etc., it was easy to let down in the matter of testimony. But when constantly meeting fellow Christians in the halls of the high school—those who had been the previous Saturday night testifying together concerning Christ, it was not easy to forget one's obligation to Christ. The apostle Paul spoke in urgent terms of the danger inherent in failure to gather together with the saints. Although he was undoubtedly referring primarily to the weekly meetings of the local church friends in Canada, locates staff workers in strategic centers where they are responsible to develop high school Bible clubs in the high schools in their area.

When I was in California recently on a trip for the Inter-Varsity Christian Fellowship I came in contact with some very alert high school groups sponsored by the Miracle Book Clubs of which Mrs. Evelyn McClusky is the sponsoring genius. The address of this organization is 1652 Noble Drive, N.E., Atlanta, Georgia.

There are undoubtedly many other such organizations of which I do not know. I mention these particular organizations and their addresses so that the high school students or others who are interested in getting started on such a Bible Club program can get advice or experienced help from some organization in their area.

However, the vast majority of high schools in the United States and Canada are still without access to such experienced help and if you would like to get something started you don't need to wait.

Many high school clubs have sprung up rather spontaneously when a small group of two or three or four students have seen the need of getting together for prayer and Bible study. In some cases they have gone to the principal and have secured permission for the use of a room in the school building. The school authorities often require that the club be sponsored by one of the teachers in the school, but this can usually be arranged. There is frequently at least one evangelical Christian teacher in a high school, or at least one who is not actively antagonistic to the evangelical Gospel.

Sometimes however it is not possible to get permission to meet in the school itself and in that case it may be necessary to meet in a nearby home or perhaps a church parlor. All of these details can be arranged, especially if the students interested will begin to pray in their individual quiet times, that God will open up the way for them to be able to get together to study His Word, to pray, and to win others to Christ.

The meetings can be held either immediately after school perhaps at noontime during the lunch period, or in the evening. In a rural high school it is of course better to meet either during or immediately after school hours as the students become scattered widely soon afterwards.

The programs of such a high school club can vary considerably. Usually the meeting is be-

Juvenile Delinquency

(Continued from Page 3)

youth and on the other hand it prevents deterioration of the character of the adult charged with this responsibility.

Adults should bring clearly and repeatedly to the attention of each youth the importance of the kind of record he is making now. His record whether it be good, bad or indifferent is his individual responsibility and it will have a vital effect upon his future career. I am speaking not only with reference to conduct which is so definitely anti-social as to be labeled criminal in character, but also concerning such matters as a good scholastic record, promptness, courtesy, reliability and other everyday virtues. Adults should warn youth that they jeopardize their future careers if they are thoughtless, careless and indifferent as to the quality of the record they are making today just because it is easy to get a job at the present time.

The predominance of youth in crime is not a pleasant picture. It is an indictment against the indulgence and apathy of the public and there is an urgent need for the churches to emphasize the obligations of citizenship. Our form of government not only bequeaths rights and privileges upon its citizens, but also carries with it duties and obligations which must be accepted and fulfilled by each individual.

In anlyzing the problem of the internal strength of this nation it is clear that all good citizens of each community have a vital role to play. It is, of course, the task of the FBI and local, county and state law enforcement agencies to vigorously combat the activities of enemy espionage and sabotage agencies and to curb criminality generally. But the fundamental responsibility of all good citizens is to help build rugged character, to develop youthful citizens who appreciate the advantages of our form of government, and the need for living the old fashioned virtues such as honesty, loyalty, patriotism, willingness to do hard work and devotion to duty.

The law can punish a parent for neglecting and contributing to the delinquency of a child, but only a deep religious experience and a continuing religious faith can cause a neglectful parent to change into a dutiful parent who will provide the child with the necessary guidance and devotion to enable the child to grow and develop into a useful, God-fearing citizen.

Where necessary the government can provide the children of impoverished homes with the physical necessities of life, but it is to the church that we must look to see that our youth receives the spiritual sustenance which is absolutely essential to the development of citizens possessing real strength of character. For one of the dangers of our time, as in other periods in the

BOOK REVIEWS

THE GOSPEL OF MARK FOR MEN IN SERVICE
By WILLIAM M. SMITH, D.D.
(Moody Press, 80 pp. cloth, 50c.)

Here is an analysis of the second Gospel especially prepared for chaplains and others who conduct Bible classes for servicemen. These are necessarily short-term classes, and Dr. Smith suggests the shortest Gospel, with its terse, direct, narrative style and its many military expressions, as ideal for these groups. At the same time this is quite evidently a book that all Bible students, pastors, teachers and leaders of young people will use with profit. Pastors who have servicemen in their classes will find it particularly helpful.

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THE AUTHOR

Dr. Wilbur M. Smith . . . is a recognized authority on the study of the Bible. Teacher of Bible Doctrine, Synthesis and other Bible subjects at Moody Bible Institute, Dr. Smith is also editor of the widely used Peloubet's Select Notes on the International Sunday School Lessons. He is well known as a Bible expositor, especially to Bible conference audiences all over the country, and the author of many books on Bible study. This, his latest book, written for a special purpose, is one of the most concise and usable of all.

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THE TRANSFORMATION OF LEVI BEN-CHALPI (ST. MATTHEW)
By B. A. M. SCHAPIRO with introduction by REV. NOAH HARDY, Ph.D.

Vatican-Russian Agreement Held Possible

By N. S. TIMASHEFF

(Professor of Sociology, Fordham University; author of the book "Religion in Soviet Russia)

Editor's Note: This article is printed as interesting information on a vital subject.

NEW YORK (RNS)—The visit to Moscow of the Polish-American priest, Father Stanislaus Orlemanski, stirs new speculation as to the possibility of an eventual understanding between the Vatican and the Russian State. Undoubtedly, the question of full religious freedom in Russia and the areas under Russian control comes very much to the fore.

According to press reports, Father Orlemanski, in his conference with Marshal Stalin and Commissar Molotov, pleaded for religious tolerance in Poland, and in the Ukraine and White Russia, where large Catholic minorities exist. Not only was Marshal Stalin quoted as promising to do all in his power to cooperate with the Church so that there would be no persecution in these areas, but apparently he went even further than the priest expected by affirming his desire that religious freedom be universal. It was said that Father Orlemanski received from Marshal Stalin a document concerning the Church, but this document has not yet been published. It is assumed that it does not differ from Stalin's oral statements.

The implications of Stalin's statements are of tremendous significance. The traditional tension between Orthodox and Roman Catholics in Russia is part of the background that gave heightened interest to the priest's unofficial enterprise. Religious persecution against Catholics living in Russia is one reason for the strong opposition of the majority of Catholics to Soviet plans for Poland and Lithuania, both predominantly Catholic countries. Obviously, if Catholics could be persuaded that no persecution looms in the future, their opposition might vanish. It seemed clear that some policy of appeasement was being shaped by the Kremlin strategists.

The Soviet government is well aware of the Vatican's role in international politics. Hence, the attempt already begun to appease Catholic elements. This has not been done in too obvious or open form, but in the more subtle, roundabout way characteristic of Soviet politics. Rather than confer with the Apostolic Administrator in Moscow, Father Leopold Braun, the Russian leader chose a priest who was prepared to play a part that has been assigned to him.

In acting thus, the Soviet statesmen probably sought in some way to "corner" the Catholic Church. If the Church rebuked Father Orlemanski, Mar- made more responsive to Soviet terms. The subsequent submission of Father Orlemanski to episcopal censure, his pledge to withdraw from political activities, and the fact that he has suffered a physical breakdown have combined to nullify his utility on the Soviet chessboard.

Nevertheless, it is quite possible that now, in view of the problem of the annexed provinces, Marshal Stalin would like to come to terms and to sign a kind of Concordat. It is up to him to make the first move, of course, since the Vatican never initiates agreements with political powers, however anxious it may be to reach an understanding looking to the protection and propagation of Catholic interests.

If Marshal Stalin is willing to grant the Catholic Church the same rights which have already been granted to the Orthodox Church, an agreement would no longer be out of the question, especially if one additional problem could be solved to the satisfaction of the Church. This is the question of religious instruction to the children of Catholic parents, a question that was paramount in the course of the famous trial of Bishop Cepliak and Msgr. Budkiewicz in 1921.

The road to friendship with the Catholic Church cannot, so far as the Soviet leaders are concerned, be traversed without considerable change in attitudes and policies. It must be recalled that the Church has been the target of attack in recent weeks.

On February 1, 1944 Izvestia, organ of the Soviet government, published an article asserting that the foreign policy of the Vatican was pro-Fascist, and a week later Red Star, the paper of the Russian Army, printed an extract from a pamphlet denouncing "the Vatican's intrigues in the international arena." In April, Patriarch Sergius whose death has just been reported, published in the Journal of the Patriarchate an article in which he opposed the Catholic doctrine on the position of the Pope as the Vicar of Christ.

In his statement, Patriarch Sergius merely repeated the well-known ideas of the Greek Orthodox theologians. But it was symptomatic that the Patriarch, who in the course of the war strongly supported the foreign policy of the Soviet, found it convenient to emphasize the opposition of the Orthodox Church of Russia to Catholics at a time when, throughout the Christian world, all the churches stressed their solidarity. Why such a visit of Father Orlemanski — by invitation — is one of many unexplained mysteries behind recent developments.

Spring Conference For New Hampshire Held At Farmington

Farmington, N. H. The First Baptist Church of Farmington was hostess to the State convention of N. A. E. on May 8. Sessions were held afternoon and evening. Participating on the program were Rev. Ray Bohanan of East Rochester, Rev. Edw. Barram of Troy, Rev. Ivar Sellevarg of Portsmouth, Rev. W. Brusly of Farmington, Rev. Lowell E. Roberts of Meaderboro, and others.

Rev. Carlton Helgerson, New England Chairman of N. A. E. was the special speaker in the evening. A report of the recent Columbus convention was brought by Mr. Barram. Rev. Adolph Aubert is pastor of the hostess church. The conference was well attended by delegates from many sections. Chairman Sellevarg was authorized to appoint special committees on radio and membership.

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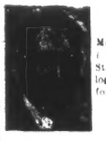
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of the school week with studies, athletics, debating, etc., it was easy to let down in the matter of testimony. But when constantly meeting fellow Christians in the halls of the high school—those who had been the previous Saturday night testifying together concerning Christ, it was not easy to forget one's obligation to Christ. The apostle Paul spoke in urgent terms of the danger inherent in failure to gather together with the saints. Although he was undoubtedly referring primarily to the weekly meetings of the local church I am convinced that the truth of his statement applies just as much to meetings of special classes—shop prayer meetings, Inter-Varsity groups on college campuses and high school Bible clubs.

Looking back now it is difficult to say what would have happened in the lives of many of us young people if we had not had this high school Bible club meeting. But I am convinced in my own mind at least that many of us would not be where we are now in spite of the excellent home and church background which many of us had.

The second major value of such meetings is the opportunity afforded to Christian students in bringing their unsaved friends along to hear a good Gospel message. It is not always easy to invite a friend to church, especially if he belongs to another denomination where the Gospel may not be preached. But it is the most normal thing in the world for one high school student to invite along an unsaved pal to a high school Bible Club meeting. After all, the high school extracirricular program is honeycombed with all kinds of clubs—dancing club, sports club, card club, music club, language club, and what not. A Bible club sounds no more unexpected than any of the others and a little contagious enthusiasm on the part of Christian students has proved to be abundantly productive in packing out high school club meetings of this kind.

In view of the value and success of these clubs it is not unexpected that there have developed many organizations to encourage them. The high school clubs here in Chicago, whose leaders I addressed on Saturday night, are sponsored by the Teachers Christian Fellowship. Here in Chicago the Christian teachers are not content with having fellowship only among themselves but are doing a real evangelistic work in their own schools by sponsoring and encouraging student Bible clubs. The address of this organization is 343 South Dearborn, Chicago, Illinois.

In Canada the largest and oldest work of this kind is the Inter-School Christian Fellowship affiliated with the Inter-Varsity Christian Fellowship with offices at 1130 Bay Street, Toronto 5. This organization, upheld by the gifts and prayers of Christian

quiet times, that God will open up the way for them to be able to get together to study His Word, to pray, and to win others to Christ.

The meetings can be held either immediately after school, perhaps at noontime during the lunch period, or in the evening. In a rural high school it is of course better to meet either during or immediately after school hours as the students become scattered widely soon afterwards.

The programs of such a high school club can vary considerably. Usually the meeting is begun with the singing of choruses. A word of caution is in order to be careful to choose choruses that are not simply jazz, appealing to the flesh rather than to the spirit. A carefully chosen group of choruses can be of real help, however, to a young people's meeting. The choruses ought to be typed or mimeographed so that the unsaved students who attend who have never been exposed to religious singing before will not be discouraged by not knowing the songs. Many group find it best to have on hand good hymnals too, a due proportion of the singing being chosen from the hymnal.

After the singing may come a time of testimony, but this should not be done unless the Christian students have been spending quite a bit of time with the Lord in daily Bible study and prayer, else the testimony period will be merely a period for laughter as someone tries to be funny in relating his testimony, thus glorifying himself rather than Christ. This does not discount the value of testimony, but simply safeguards it.

Then it is best to have some kind of Bible study manual so there can be discussion by the students themselves, which is in general the best educational technique. If, however, the group is composed largely of freshmen and sophomores who are less able to control themselves than are the upper classmen it might be advisable to have the adult sponsor take the chairmanship of the meeting, or at least always be present as a stabilizing influence. These problems can be worked out as they arise. Some groups seem to be able to function properly without the aid of adult help. This is especially true in the Canadian high schools where the students are more mature, and least true in Texas, in my experience.

There have been many failures in high school Bible clubs but there have been many wonderful successes and God is able to answer prayers of high school students just as well as He can hear the prayers of more experienced adults.

will provide the child with the necessary guidance and devotion to enable the child to grow and develop into a useful, God-fearing citizen.

Where necessary the government can provide the children of impoverished homes with the physical necessities of life, but it is to the church that we must look to see that our youth receives the spiritual sustenance which is absolutely essential to the development of citizens possessing real strength of character. For one of the dangers of our time, as in other periods in the history of man, is that we make the fallacious and tragic assumption that if we care for an individual's physical needs we have done all that is necessary. Present day conditions constitute a clear and resounding challenge to the church workers of America to overcome the rampant spirit of materialism and to meet the spiritual needs of our people, both youth and adults.

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ternational politics. Rather, the attempt already begun to appease Catholic elements. This has not been done in too obvious or open form, but in the more subtle, roundabout way characteristic of Soviet politics. Rather than confer with the Apostolic Administrator in Moscow, Father Leopold Braun, the Russian leader chose a priest who was prepared to play a part that has been assigned to him.

In acting thus, the Soviet statesmen probably sought in some way to "corner" the Catholic Church. If the Church rebuked Father Orlemanski, Marshal Stalin could interpret this as the rejection of a friendly offer. On the other hand, if the Church tolerated use of the priests' services by the Russian government, it would mean that an obvious violation of Church discipline was being indirectly sanctioned. The Kremlin anticipated that in both cases the antagonist, namely, the Catholic Church, would be awakened and

he opposed the Catholic doctrine on the position of the Pope as the Vicar of Christ.

In his statement, Patriarch Sergius merely repeated the well-known ideas of the Greek Orthodox theologians. But it was unfortunate that the Patriarch, who in the course of the war strongly supported the foreign policy of the Soviet, found it convenient to emphasize the opposition of the Orthodox Church of Russia to Catholics at a time when, throughout the Christian world, all the churches stressed their solidarity. Why such a statement should have appeared at all, in view of the pending

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Faith For The Times Campaign

Editor's note: This article relates to services held by a sister organization of N.A.E. in England. We hope after the War to have an exchange of delegates at our conventions.

LONDON, ENGLAND. A great campaign was recently held in Royal Albert Hall under the auspices of Faith for the Times, an interdenominational organization devoted to the promotion of the interests of the Gospel in Great Britain.

Rev. C. E. Johnson, a Cambridge Double Blue, Curate of Christ Church, was the first witness. Others who had a prominent part in the leadership were Rev. T. M. Bramer, speaking on Religion or Christ, M. A. Lindsay Glegg, Rev. Geoffrey Lister, Mr. Frederick P. Wood and Dr. Frederick T. Ellis, Mr. T. B. Rees and others.

Lieut.-Gen. Sir William Dobbie, K. C. B., G.C.M.G., D. S. O., Governor of Malta 1940-1942, brought a most impressive testimony at an evening service. It was the straightforward word of a man of action, a man of command but one who was also under discipline and who knew what it meant to be under discipline to Christ. He told how, as a schoolboy of fourteen at Charterhouse he realized the fact of sin, and of sin in his own life. That was the beginning of things for him. One evening, in November, 1893 he suddenly discovered the true meaning of what he had so often heard, that the Lord Jesus Christ, God's Son, came to this world for the express purpose of giving his life in order to pay the penalty of sin, to redeem him from it and from its power. He then and there accepted Jesus Christ as his Saviour on the ground of what He had done to pay the debt that he owed. He accepted Him on those terms because they were the only terms. He had never been able to doubt the reality of the transaction that took place. He had a settled peace, a certainty and the practical help that Christ gave him in his everyday life, in the Army and in all other parts of life.

Southern Baptists Protest Tax Trend

ATLANTA, Ga. (RNS)—The Southern Baptist Convention here registered its protest "against the trend in current federal tax legislation which would tax the tithe and would threaten private and denominational educational and eleemosynary institutions by lowering in practical result the present 15 per cent exemption allowed heretofore for gifts to churches and charitable causes."

Listing of Evangelists for the Coming Month

Evangelicals are invited to send their engagements to the Editorial Office by the 15th of the month preceding publication.

Carl Armerding		**John F. MacArthur — Gordon Davies**	
June 11-18	Marion, O.	June 18-July 2	St. Louis, Mo.
June 28-July 6	Galion, O.	**Irwin A. Moon**	
John L. Bray		May, June and July	Training stations and marine bases in Southern California
May 30-June 11	Cumberland, Ky.		
June 18-July 2	Green Cove Springs, Fla.	**Gaskett H. Phillips**	
		May 29-June 11	Fairfield, Ill.
John Carrara		**Gipsy Smith**	
May 30-June 11	Bowling Green, O.	May 31, June 4	Atlanta, Ga.
June 13-25	Lorain, O.	**Gipsy Smith, Jr.**	
Leo Darnell		May 28-June 11	Plainview, Tex.
May 22, June 4	Hutchinville, Ill.	June 14-July 2	Athens, Tex.
Lawrence B. Hicks		**O. W. Stocky**	
May 31-June 4	Monterey, Tenn.	June 4-14	Loup City, Neb.
Robert J. Rees		June 23-July 2	Norwalk, O.
May 31-June 11	Findley Lake, N. Y.	**W. W. Shannon — M. A. Guido**	
June 18-July 2	Alton, Ill.	June 14-25	Lewiston, Pa.
J. James Kindig		May, June and July	In army camps in southern states
June 18-July 2	Bonny Blue, Va.		
Robert E. McKinney		**G. E. Vinaroff**	
June 4-18	Eugene, Ore.	May 21-June 4	Eskan, Kan.
Jubilate Trio		**Peter Wiseman**	
May 22-June 4	Chrystal, Pa.	June 1-11	University Park, Iowa.
June 5-18	Millport, Pa.	**Dr. Chas. F. Weigle**	
June 19-July 2	Honesdale, Pa.	June 18 to July 2	Bozeman, Mont.
Geo. T. Klein		**Ira L. Wood**	
May 31-June 4	Bellingham, Wash.	June 24-July 9	Brushton, N. Y.

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During fighting in village Movinki of the Moscow region Vas... Novikov carried wounded Red Army men out of action. Then he w... on reconaissance and was wounded. Was taken prisoner. The fasci... tried to elicit from him information on the guerillas whereabouts ... he refused to speak. Then the Hitlerite fiends sawed off his wounded right hand. Shortly Vanya escaped and now he is in a hospital.

Here the young Ivan is meditating upon the Word of God. With one hand he will be handicapped for doing manual labor but he will do the work of Christ among his companions. He needs our sympathy, PRAYER and HELP.

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Ockenga Speech—

(Continued from Page 1)

...nity after two thousand years. In this defection the content of orthodox Christianity is rejected and a new content is substituted for it. As a result, this modern movement called liberalism has substituted a different kind of Jesus, another way of salvation, a different Bible and a new conception of the church for that which orthodoxy holds, but liberalism still uses the same terminology as orthodoxy. It reminds ... a business friend of mine ... a plastic manufacturing company. He was in search of a ... and went to one of the ... companies ... had a chemist ... could recommend. ... found a man who ... was released to the Navy, ... was doing Navy work. ... promise of the release ... from the Navy ... accept the position. ... business man inter... the chemist surprising as ... may seem, the chemist said, "I ... speak the language, but I cannot do the work." That is the ... of the liberals. ... the language of orthodox Christianity, but they do ... same content and ... same works as ... Christianity thus ... only harassed by ... external enemies in secularism, naturalism, but also ... battle an equally ... lodged within the ... organized Christianity. ... situation indeed.

... moment to examine ... Christianity. Liberal ... the Latin word liber ... a free man. Liberal... is the consciousness of lib... and the resistance to any ... part of constituency to exert artificial ... regulation on the ... Against such im... personality and in... of the individual whether ... religion, intellectual ... social relationships, ... or politics, liberalism ... its forces. The anomaly today is that whoever is liberal in political economy ... is contending against ... the rights of ... individual, a complete re... of position. The liberal ... has sold out lock, stock ... to regimentation and ... in church and state. ... whoever fails to fall in line and ... to exercise liberty is to... called a Tory or a reaction... but liberal is the term ... by the movement in ... to describe their wish ... free of the historic creeds. ... do not wish to be free from ... for they now have a ... which is even more ... than the theology of ... in the form of their ... relief in the Father... of God, the brotherhood of ... and naturalistic evolution. ... creed is even more rigid ... the orthodox and their ob... to theology is the objec... the theology of orthodoxy.

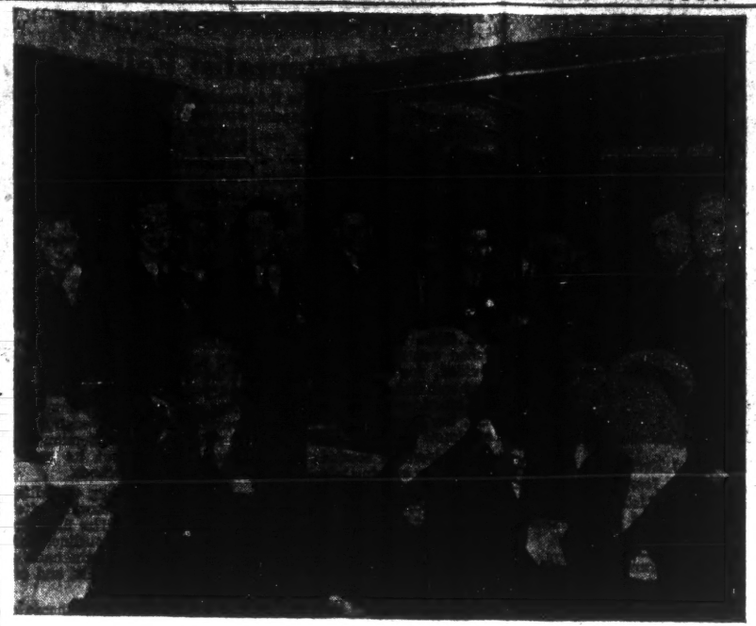
He does not accept the subjective objective view of man to his in a relationship to Jesus. He merely accepts Jesus as an example, a prophet, a teacher and a moral pioneer. He is willing to accept the religion of Jesus, so that he can come to God as the man Jesus came to God, but he is not willing to accept the Biblical revelation about Jesus, namely, that Jesus is the Son of God, the Saviour and the object of our worship. What the liberal fails to recognize is that this same teacher and moral leader claimed to be sinless and that he also had a Messianic conscience in which even in the Sermon on the Mount he said, "In that day I will say unto you depart from me ye workers of iniquity." He also said, "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Caiphas declared that he was guilty of blasphemy when he made this claim, yet that claim cannot be expunged from the narrative.

The Cross, as a substitutionary sacrifice for the liberal is merely the thought form of that generation in which the truth of the love of God was expressed. The liberal claims that the same truth was expressed in dialectic by the scholastics, by doctrine in the age, of the reformers and and will be expressed differently in our age probably by the sacrificial life. The liberal says that the eternal thing is the truth and that the category or form of expressing that truth changes with different generations. Hence the New Testament interpretation of the Cross of Christ is not the final one for the liberal.

Miracles, for the liberal, are merely the legendary clothing of a great man. They are the age's high estimate of one who left a tremendous impact upon his contemporaries. In order to express the greatness of his personality they clothed him with miracles, but the miracles really did not occur.

The gospel, for the liberal, is utterly changed from the means of reconciliation with God or the redemption of the soul from sin or the liberation of man from the bondage of evil and becomes the sense of filial piety, of brotherhood, of mutual understanding and of betterment. In the gospel, for the liberal, there is no mention of the Cross or if it is mentioned it is only as a way of sacrificial living.

The church according to the liberal is an organization for human betterment. It is no longer the assembly of called out people who are redeemed, the body of Christ, the organism of which he is the head and which enjoys mystical union with him. The church becomes a movement akin to a radical party in the historical destiny of social development. The Communist Party is the vanguard of the social revolution. So the



Mr. C. O. Baptista showing gospel movies to an appreciative audience during the recent Columbus convention.

Southern Baptists Have Million Dollar Reserve Missionary Fund

ATLANTA, Ga. (RNS)—In a surprise announcement to the Southern Baptist Convention, Dr. Charles E. Maddry, Richmond, Va., revealed that the Southern Baptist Foreign Mission Board already has set aside $1,221,021.42 in a reserve fund for the sending out of missionaries after the war.

Another $200,000 has been set up for post-war relief of peoples in the war-torn lands, $100,000 for Europe and a like amount for China.

Stressing the importance of a world-wide mission program after the war, the Board's executive secretary declared: "Unless we convert Europe, and set out to do it immediately, we can expect world wars every generation."

Dr. and Mrs. C. W. Pruitt, for 62 years missionaries to China, were recognized in a foreign mission rally at the Convention. They are the oldest living missionaries in the convention, from point of service. Mrs. Pruitt observed her 82nd birthday on the opening day of the Convention.

Exactly 100 missionaries were on the platform for the rally. There were 17 from Latin America, 17 from Africa, Europe, and the Near East, and 66 from the Orient. The missionaries are in the states after having been driven from their mission fields by the war.

Nine Southern Baptist missionaries still are interned by the

Over $115,000 For Missions Pledged At Toronto Church

TORONTO, Can. (Deferred Item)—The largest missionary offering ever received in The Peoples Church by The Peoples Missionary Society and, so far as we know, in the whole of Canada, was announced by Dr. Oswald J. Smith on Sunday night, April 30th, to a congregation that packed the church to its utmost capacity.

The offering last year was $77,000. The amount that actually came in was over $78,000. But this year broke all records, the offering being, as stated above, over $115,000.

The first service, which taxed the seating capacity of the auditorium to the utmost, was held at 11 A.M.; the next was at 3 P.M. The evening service, which should have started at 7, commenced at 6:15. By 6:30 people were standing everywhere. The final service was at 9 P.M.

The speaker for the day was Mr. R. G. LeTourneau. He gave brief messages. Never have we heard him to better advantage. He brought real spiritual blessing as he spoke. He gave messages based on his own personal experiences, and the people listened most attentively.

During the convention Rev. Carl Tanis showed motion pictures of native life in Africa de... their tracks from fatigue. The dances, he pointed out, are inspired by their religious beliefs. The witch doctor is the instigator and, because of their fear of evil spirits, they thus torment themselves.

Rev. Ralph T. Davis described the work of the Africa Inland Mission, and related how in 1930 there were only 500 native evangelists, many of whom were being supported with foreign funds. But now, he said, there are over 3,000 such evangelists, all of whom are supported by the native churches themselves. He said the mission had more than 300 missionaries in its employ.

When Dr. Smith, the pastor, invited young people to volunteer for foreign service, more than 100 came down the aisles and stood in a great crowd at the front, while Evangelist George C. Stenton offered a prayer of dedication. Dr. Smith's own son, Dr. Glen G. Smith, B.A., who is a doctor in the General Hospital and is in uniform, was one of those who took his stand with the others. The people were deeply stirred.

The following missionary societies were represented: Sudan United Mission, Africa Inland Mission, Sudan Interior Mission, Unevangelized Fields Mission, The Bolivian Indian Mission, The Evangelical Union of South America, China Inland Mission, Russian Gospel Association and South Africa General Mission.

At present The Peoples' Missionary Society supports 120 mis...

The Church, Not Service Men, Is Real Problem, Says Chaplain

By Religious News Service

BALTIMORE, Md. — Taking sharp issue with "abstract theorizing" of churchmen who see returning service men as "problems to be solved," Chaplain Edgar H. S. Chandler, Third Naval District Chaplain, New York City, stated that "the Church, not the men themselves, is the real problem in the ministry to returning veterans."

The chaplain, speaking before the National Conference on the Ministry of the Church to Returning Service Men and Women, convened here under sponsorship of four interdenominational agencies, bluntly attacked disparagers of "foxhole and liferaft" religion. He said "man's extremity is now, as ever, God's opportunity," and that in foxholes and on liferafts many servicemen are having a real and vital spiritual experience, the value of which the Church should capitalize upon rather than carp at.

"Measuring such experience against the ivory-tower kind one sees too frequently in organized religion," he said, "the difference is that this turning to God in times of extremity at least has the value of being as real as it is intense. Their realization of God has come through time being, for them, foreshortened. Under such circumstances values are seen from a different perspective. What these things will mean for the life of the Church after the war depends upon the Church itself."

Warning that men returning from the blood, sweat, and tears of war will not tolerate "narrow denominationalism, hypocrisy, and complacency" in church life, the chaplain scored those churches that "even now show no vital concern with the moral issues of the war or offer no prayers for their members absent at the front and refrain from entering vicariously into the tragedy of the present moment.

"I'm deeply concerned," he continued, "that the Church shall prepare for the homecoming of service men by implanting within itself a Christianity of sincerity, simplicity, and vitality. They will come back improved physically, broadened mentally, and with a new sense of maturity and responsibility.

"A Church that can show that it cares about them and that it is doing something of vital significance in the community and the world may win their allegiance. Such a Church must have a vital religious life, a positive and broad social program and a genuinely friendly spirit. It must be prepared to accept these men as they are, and direct their energies toward the redemption of society."

Chaplain Chandler, who spent a year in the Aleutians prior to hal... worry about the morals of soldiers should know that they worry about the morals of the folks back home.

"The stories of strikes by labor unions who exploit the national emergency for their own advantage have given rise to much anger and bitterness. Stories of juvenile delinquency—in which they sometimes fear their own sweethearts and wives may be involved— disturb them. They are equally angry at those who play the black markets or avoid their responsibilities in taxation or the buying of bonds.

"They express concern about any evidence of racial antagonism or religious persecution at a time when we are fighting systems which have flourished on bigotry. And they ask: 'What is the Church doing on the home front to combat these enemies of the cause for which we fight and die?'

"The Church that can show an aliveness in attacking these things, in keeping the home front clean and as pure as they have idealized it, will win their loyalty when they get back. The other kind simply will be passed by—as it deserves."

Wisconsin Gideons Launches Campaign To Place Bible In Public Schools

MILWAUKEE, Wisc. (RNS)—A campaign to place the Bible in the public schools of the state is soon to be launched by Wisconsin Gideons, whose program for putting Bibles in hotels began 45 years ago and has become a world-wide enterprise. The crusade was voted at the forty-third annual convention of Gideons of Wisconsin and Northern Michigan here.

The Gideons are not seeking to have the Bible put into Wisconsin schools as a textbook. They want no teaching of the Bible, but want the Scriptures made available for reading by students in all schools of the state, and wherever possible, to have school authorities and teachers read the Bible regularly to pupils, without comment or interpretation.

Religious Leaders Hail Draft Deferment Of Pre-Theological Students

NEW YORK (RNS)—Establishment of Selective Service of a three-point standard of deferment for pre-theological students has been greeted with keen satisfaction in religious circles.

The new ruling places candidates for the ministry who are enrolled in public schools and colleges on substantially the same footing as theological students, thereby meeting the many objections that have been raised over the previous plan to cancel deferment of pre-theological students as of July 1.

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Music by Junior Choir
12:00 noon Bible School for all ages
7:00 p. m. Evangelistic Service
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Friday, 7:45 p. m. Old Fashioned Prayer Meeting where the church meets to pray, to witness and study the Word.

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The church according to the liberal is an organization for human betterment. It is no longer the assembly of called out people who are redeemed, the body of Christ, the organism of which he is the head and which enjoys mystical union with him. The church becomes a movement akin to a radical party in the historical destiny of social development. The Communist Party is the vanguard of the social revolution. So the church is the vanguard of spiritual betterment of mankind. One can easily recognize the difference between this and the Christian gospel.

The doctrines of the church and of Christianity as revealed in the incorporation papers of Christianity are utterly repudiated by the liberals and new doctrines are substituted for them.

Today a new movement in theology has appeared upon the scene which is challenging liberalism for the supremacy of modern thinking. The primary leaders of this movement are Karl Barth and Emil Brunner. In Europe it is called the dialectical theology and in America neo-orthodoxy and is influencing many American theologians. It is drawing some away from radical liberalism toward the orthodox position such as Edwin Lewis of Drew, Rheinold Nieuuhr and Paul Tillich of Union. On the other hand, it is also influencing some orthodox men away from their position toward a mere liberal position. That is true of some of the professors in Princeton. The liberals have a tendency to scorn it, whereas the orthodox repudiate it. Why is this so and where does it belong in our thinking today?

The key of neo-orthodoxy is its emphasis upon the autonomous man rather than a self contained God who created man. It is a question of whether man legislates for himself or whether he subjects himself to the revelation of God. The autonomous man imposes his naturalistic categories on all religious experience rather than submits his experience to the criterion of the revelation of God. God for the neo-orthodox is not a self-existent antecedent, supramundane being, completely sovereign over events and persons. He is more the Kantian noumena of man's mind expressed in the terms of Alfred Rosenberg, the other pole of human existence and without men would not exist. When this is true, one wonders what value

(Continued on Page 6)

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men rally at the Convention. They are the oldest living missionaries in the convention, from point of service. Mrs. Pruitt observed her 82nd birthday on the opening day of the Convention.

Exactly 200 missionaries were on the platform for the rally. There were 17 from Latin America, 17 from Africa, Europe, and the Near East, and 66 from the Orient. The missionaries are in the states after having been driven from their mission fields by the war.

Nine Southern Baptist missionaries still are interned by the Japanese, one at Shanghai and eight at Camp Holmes, in the Philippines.

Recommends Speeding-Up Formation Of Cooperative Church Body

NEW YORK (RNS)—A joint Committee on Further Procedure, representing eight interdenominational agencies now considering the formation of an inclusive cooperative organization, has recommended that the proposed "National Council of the Churches of Christ in the U. S. A." might be consummated even before six of the agencies have approved it.

The recommendation has been submitted to the eight groups involved, and the Executive Committee of the Federal Council of Churches, meeting here, is the first to approve it. If the others take like action, it means that two or more of the agencies concerned may adopt the plan for a National Council at any time after approval of their member denominations has been obtained, without waiting for the remaining agencies to accept the merger.

The Federal Council approved the formation of a National Council in January, and plans for the union have been submitted to its 25 constituent bodies for ratification. The proposal must first be accepted by each agency and then by its member denominations, a process that is likely to delay the merger for many years. The recommendation of the Committee on Further Procedure opens the way for organization of a National Council in a shorter period of time, even though its membership may not at the start include all eight groups.

In addition to the Federal Council, the other agencies considering the matter are: the International Council of Religious Education, the Foreign Missions Conference, the Home Missions Council, the Council of Church Boards of Education, the United Council of Church Women, the United Stewardship Council, and the Missionary Education Movement.

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meanced at 8:15. By 8:30 people were standing everywhere. The final service was at 9 P.M.

The speaker for the day was Mr. R. G. LeTourneau. He gave brief messages. Never have we heard him to better advantage. He brought real spiritual blessing as he spoke. He gave messages based on his own personal experiences, and the people listened most attentively.

During the convention Rev. Carl Tanis showed motion pictures of native life in Africa depicting cannibalism and heathenism in its worst form. He told of the two types of cannibals; first, those in whose villages there are no graveyards because the bodies of the dead are all eaten. Even the bodies of relatives, he declared, were devoured. These cannibals, he pointed out, eat the bodies of those who die. Then he told about the other cannibals, those who go out and kill and then eat.

He showed pictures of live chickens being roasted over fires, and told about goats and kids that likewise were offered in sacrifice while still living. He was depicting the work of the Sudan Interior Mission in Nigeria.

One picture showed a long row of young women, sitting with outstretched legs, while older women applied burning fagots to their feet until there were ugly burns on their soles. Yet they were expected, so he said, to go through these ordeals without wincing or showing any sign of pain.

He threw on the screen motion pictures of heathen burial services, and told how with a mallet the bones of the body were broken in order to get the remains into the grave. Then, too, he depicted the witch doctor, who was always prominent, carrying on his diabolical work.

He also showed motion pictures of native dances and of Mohammedan sacrifices. He told how the people dance for three days at a time without ever stopping for a moment, often under a blazing hot sun. Many, he said, drop in

doctor in the General Hospital and is in uniform, was one of those who took his stand with the others. The people were deeply stirred.

The following missionary societies were represented: Sudan United Mission, Africa Inland Mission, Sudan Interior Mission, Unevangelized Fields Mission, The Bolivian Indian Mission, The Evangelical Union of South America, China Inland Mission, Russian Gospel Association and South Africa General Mission.

At present The Peoples' Missionary Society supports 120 missionaries and 160 students and national evangelists, under the missionary societies mentioned above. It will now be possible to send out and support at least 40 new workers. Already several have gone and a large number will leave in September. In addition, tabernacles, dispensaries, clinics, orphanages, missionary homes, dormitories, etc., will be built on various fields. Hymn books and pamphlets will be published, and a great advance work carried on along many lines.

responsibility.

"A Church that can show that it cares about them and that it is doing something of vital significance in the community and the world may win their allegiance. Such a Church must have a vital religious life, a positive and broad social program and a genuinely friendly spirit. It must be prepared to accept these men as they are, and direct their energies toward the redemption of society."

Chaplain Chandler, who spent a year in the Aleutians prior to his present assignment, and who was in England during the Battle of Britain, said he doubted that men and women will return from the service disillusioned.

"They went in the service disillusioned," he averred. "They went into this war reluctantly, many of them cynically. Now, in most cases, that disillusion has dropped away, and I have watched them as they grew, under fire, into a broad understanding of what freedom and faith mean. They've seen what Nazi and Japanese doctrines do to human personality. And while they may not go for shibboleth and ballyhoo, and are suspicious of all propaganda, they have come to appreciate and believe in the fundamental values of democracy and Christian faith."

Again throwing the onus of "being a problem" upon the Church itself, he said people who

Bible Press Set Up In Brazil

ATLANTA, Ga. (RNS)—A Bible Press has been set up in Brazil for the publication of Bibles and tracts for the people of that vast Latin American territory, T. B. Stover, missionary to Brazil, told the Southern Baptist Convention.

The press, financed and operated by Southern Baptists, hopes eventually to publish enough testaments to go into Brazil's 40,000,000 Bibleless homes. Fifteen thousand Bibles were produced last year.

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Draft Deferment Of Pre-Theological Students

NEW YORK (RNS)—Establishment of Selective Service of a three-point standard of deferment for pre-theological students has been greeted with keen satisfaction in religious circles.

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Ockenga Speech—

(Continued from Page 5)

there is in praying. Comte said—that the man who prays is a fool talking to himself. If God does not exist in a supramundane, transcendent, antecedent form, why should we pray? Then prayer is a noise in the wind and a cry unto a mountain that echoes back upon ourselves. Men prayer is nothing but the shouting over the waves and is lost in sound and fury. It is a psychological exercise dealing only with the soul of men. But not so with historic Christianity.

For the dialectic theologian the Bible cannot be accepted as historical and authentic. Higher Criticism standards are applied to the Bible. Neo-orthodoxy does not accept the Bible as the Word of God. It scorns the idea that a man can carry God's Word around in his pocket. In the language of one theologian, "The Jews were mistaken . . . when they identified the Bible with the Word of God" and in the language of another "few intelligent Protestants can hold to the idea that the Bible is an infallible Book". Revelation for the neo-orthodox is supra-history and is disassociated from the objective Word. The Word of God is subjective or at least exists only over against the discovery of the individual. It is true that some Barthians say that this experience of the discovery of the Word of God can only come in connection with the Bible and cannot come in connection with any other book, but it still does not make the Bible the objective revelation of God.

Moreover, the neo-orthodox emphasize redemption in the form of an encounter with God, not a forensic act whereby a sinful man is reconciled to God by the death of His Son upon the Cross.

All this leads us to classify neo-orthodoxy with liberalism. In many ways it may appear nearer to Christianity, but it is a more subtle perversion thereof than liberalism. It cuts from under the Christian the certainty of the Word of God and leaves him to legislate for himself. Once a friend of mine was walking with Spiemann and Muller in Nuremburg. They were talking about Barth. Spiemann made the observation, "The value of Barth is that he has smashed modernism, but he has not yet arrived at orthodoxy. He has done for us orthodox what we could never do for ourselves. That is his value."

As a result of this summary of the theological trends of our day, I wish to speak first of the nature of positive evangelical or orthodox Christianity; second, of the Nature of Evangelical Unity and third of The Nature of Evangelical Strategy.

I. THE NATURE OF ORTHODOX CHRISTIANITY.

What are the main tenets of this event, the whole Old Testament looks forward and in it the whole New Testament finds its center. Without the offering up of the eternal Son of God for our sins humanity is lost under the burden of its sin. What an effect this revelation has had upon humanity!

Christianity has always believed that the Bible is an inerrant record of that revelation and in its writing through the Holy Spirit, men were preserved from error, despite a full maintenance of their habits of thought and expression. The human element may be found in the Bible in thought form, language, expression and personal background. Therefore inspiration does not involve dictation, but superintendence, guidance, suggestion and preservation by the Spirit of God over the minds of men. Therefore we believe that the Bible can be defended from all attacks and we declare it to be "an infallible rule of faith and practice." The Christian finds the seat of authority in the whole Bible which is no mere word of man, but the very Word of God. Not the mind which accepts or rejects, not the general Christian consciousness, not experience, and not the authority of the church, but the Word of God is the authority for the individual Christian believer.

Therefore Bible theology is orthodox theology and it is the practice of orthodox Christians to systematically and analytically study the Bible to determine what the doctrines of the Bible are. Greater emphasis must be given upon such exegesis to diminish the difference between evangelical Christians for there are important differences concerning the second coming, the sacraments and the priestly order of Christian service, but debate ought to determine those differences within the realm of Christian authority. Out of our study of the Word we come to the principle doctrines of God, man, salvation, the witness of the Spirit, immortality and others, which are the certainties for the Christian faith. It was that Word which broke the power of Rome in the Reformation and it that Word which is the power of Christianity to-day.

The second basic element in orthodox Christianity is that Christ died for our sins. That is a statement of a vicarious satisfaction. Christ is our Saviour not only because of what he was and said, but because of what he did. He took upon himself the dreadful guilt of our sins and bore it on the Cross. Christ endured the positive wrath of God, the pains of hell and death, second death, in our place. The Lord Jesus because of his love tasted eternal death for us on the Cross. Thus it is that Christ's Cross, his shed blood and his exhibited love constitute the mes-

Chaplains Of The Assembly Of God Confer At Open Conference On Military Evangelism

Chaplain D. F. Lehmann. (left to right) Evangelist Harry A. Jaeger, Servicemen's Department, Chaplain Joseph L. Gerhart, Chaplain E. M. Brengle and Chaplain F. Lamar McGown. National Conference of Chaplains, Camp Evangelists and Service Center Operators was held in Springfield, Missouri April 20-22.

SPRINGFIELD, MO. — That ACTION stirs action was proved recently at Springfield, Missouri. First denominational conference to take place after the United Evangelical Columbus Convention was the National Conference of Chaplains and Camp Evangelists held in the Heart of the Ozarks.

Power produced by United Evangelical Action could not be kept pent up in one city of the nation. Achievements resulting from the purposes outlined by this year-old association are bound to be heard around the world just as it happened in Missouri at the Assemblies of God headquarters little more than 48 hours after the panel on Military Evangelism closed in Columbus, Ohio. This Chaplains and Workers Conference was planned several weeks before, so that action on any proposed program could be immediately set in motion. No time was lost. In fact, a number of the conferees traveled together from Columbus directly to Springfield, to keep the subject under constant fire."

Harry Jaeger, who as the chairman of a work study group had presented the resolution to the conference requesting the establishing of a Military Evangelism Commission, arrived back at the office of the Servicemen's Department as the first delegates were registering. Several national figures of this important military field of world missions en route from the Evangelical Convention attended the Springfield conclave. Chaplains from all over the nation were present, including five of the aforementioned denomination, who came from four denominations. Chaplain D. F. Lehmann, of Indiantown Gap, Pennsylvania, strongly stressed necessity of pastors keeping in close contact with their men, stating that many men in service have never heard from their pastors since entering the armed forces. This tends to create a bitter attitude that destroys their confidence in God and the church.

Provisions were made for furnishing chaplains and workers with detailed information on available religious movies. Profitable exchanges on methods of evangelism among service men were made by the 42 conferees. Among those present were such outstanding camp evangelists as Raymond T. Richey, of Red, White, and Blue Tent fame. Other members of the Richey Evangelistic Association registered were Leonard and Andrew Richey, as well as, Mrs. R. T. Richey and daughter, Rae Marie. John Sitton and Curtis Carlin gave inspiring reports of bed-side conversations in the major military hospitals of the country which they had visited.

Representatives from the national chain of Victory Service Centers came together to consider how they might mutually assist one another in their future work for God. Service Center discussion between Victor Sanderson, Dave Peterson, Alex Bills, B. A. Criswell, and Walter Haydus, concerned such cities and states as San Francisco, Providence, Rhode Island, Oklahoma City, Tulsa, and North Carolina.

Three months ago, the Servicemen's Department was established in Springfield, Missouri, and Harry Jaeger, who sponsored the Conference, and also former director of the Servicemen's Bible Campaigns for the American Bible Campaigns for the Ameri-

Pre-Convention Sessions Of Fundamentalist Fellowship

For three days previous to the opening of the Northern Baptist Convention, pre-convention sessions were held for members of the Fundamentalist Fellowship, with sessions held at St. Paul's Methodist Church. Two aims seem to have been in the minds of those who planned these sessions, for everything was directed toward the preparation of either heart or mind for the Convention which was to follow. That these aims were accomplished was attested by all who attended, for the united testimony was that these pre-convention meetings were a spiritual feast, the like of which has not been know for many years past.

Pre-convention sessions began on Saturday evening with a message by Dr. Albert Johnson of Oregon on the subject of "Trends and Counter Trends in Our Day". He dealt primarily with the following trends and counter-trends: First—the trend of modernism in our denominational institutions which has produced a counter trend in the rise of Bible Institutes and independent institutions; secondly—the trend in area of organization of the Federal Council of Churches which has produced the counter trend in the rise of the National Association of Evangelicals; and, finally, the trend of liberalism in missions which has brought the counter trend of the organization of faith missions.

Dr. W. B. Riley also spoke on Saturday evening, using Gal. 1: 6-9, dealing with the apostasy from the gospel, noting its rapidity, extent and rabidness; the apostasy of the gospel, noting the present-day denial of New Testament truth and the effort to substitute a social gospel in its place; and, in conclusion, he pointed out the curse upon apostates.

On Sunday morning, Dr. Charles W. Koller of Northern Baptist Seminary spoke from II Tim. 3:14-17, taking for his subject "The Whole Bible for the Whole Man." He showed the need of today in restoring the entire Bible to its rightful place in preaching and thus supplying a balanced spiritual diet to our people, satisfying the entire spiritual need of man.

On Sunday afternoon there were three speakers. R. S. Beal, Jr., of Arizona spoke on "The Youth of Our Baptist Fellowship", pointing out the need of a concern among leaders for the young people and suggestions as to how to reach them—namely, by doctrinal instruction, prophetic teaching and evangelism. This message led to a discussion of American Baptist Publications and to a motion to ask Dr. Luther Wesley Smith to meet with the conservatives to discuss ways and means of making these publications satisfactory to our needs. A motion was also made to seek the appointment of conservatives to the editorial staff to represent evangelicals.

The second afternoon speaker, Dr. Chester T. Tulger of Chicago, addressed himself to the question "Is the Spirit of Controversy Christian?" His message proved very appropriate and instructive as he discussed how the Bible and church history show progress through controversy. In speaking of present controversy, he reduced it to understandable terms, pointing out its nature, objectives and methods.

Dr. Walter A. Pegg of California brought the closing afternoon address on "The Bible the Baptist Basis." He outlined simply that the Bible is the basis of our existence, our faith and our practice.

Evangelism was the theme of the Sunday evening session. George W. Supplee of Assam spoke on "The Christian Message in a Non-Christian World," emphasizing the message, the masses and the messengers. His message was intended to inspire the preaching of the true gospel as outlined in I Cor. 15:1-4 to the entire world by a consecrated ministry. Dr. R. L. Moyer of Minneapolis continued in the same vein of thought as he showed "The Place of the Bible in Evangelism." He dwelt upon the importance of Bible centered and Christ centered evangelism, pointing men and women to Christ as the only Saviour for sinners.

Morning and afternoon on Monday were given over to the newly formed Conservative Baptist Missionary Society. Dr. John W. Bradbury, Dr. Eric Frickenburg, Dr. E. Myers Harrison and Dr. Raymond Baker were the speakers of the day. Afternoon sessions concluded with the presentation of candidates who plan to serve under the new society and a dedicatory service. About twelve of the seventeen latest applicants were present and gave testimonies as to their call to missionary work.

Pre-Convention sessions were concluded in the evening service. Dr. Clarence Roddy spoke on the need of Expository Preaching in our day, and his message is summed up in a curt statement he made "Expositize or Expire." This address was followed with Dr. E. V. Pierce answering the question "What Fundamentalists are Seeking from the Northern Baptist Convention."

From these sessions of inspiration and instruction, the conservatives entered into the regular sessions of the Northern Baptist Convention with a spirit of expectation. The success and effectiveness of these pre-convention sessions were evidenced by the fact that over 500 of these brethren gathered nightly during the regular convention and remained together until one a.m. to pray about and discuss the serious issues of the convention. Surely the hearts of all these men were encouraged to see the growth of interest in the conservative cause. I believe I speak the mind of most of the men when I say that there was a definite feeling that whether or not the conservatives were able to win on the issues at hand, a great step had been made in the right direction.

American Tract Society Meets

NEW YORK (RNS)—Approximately 1,400,000,000 publications in nearly 200 languages and dialects have been issued by the American Tract Society since its organization in 1825, it was reported at the 119th annual meeting here. The vast total included 900,000,000 tracts, 40,000,000 bound volumes, and 350,000,000 periodicals.

The Rev. T. Christie Innes, newly elected general secretary, met with the body for the first time. Mr. Innes, former pastor of Knox Church in Toronto, Can., succeeds the Rev. Dr. William H. Matthews, who retired after serving 22 years. In speaking of the Christian literature the Society provides for chaplains, missionaries, and workers at home and abroad, the new secretary pointed out that books are essential war weapons.

It was voted to petition President Roosevelt to call "all Americans who possibly can do so to attend some church on D-Day when it is announced, to pray for God's mercy and a speedy victory."

Samuel McRoberts, banker and retired brigadier-general, and Dr. John W. Bradbury, editor of the Watchman - Examiner, Baptist weekly, were elected managers; Prof. W. F. Albright, orientalist of John Hopkins University at Baltimore, and Bishop Leslie R. Marston of the Free Methodist Church, honorary vice-presidents; Attorney R. J. Dearborn, Dr. Frank E. Gaebelein of Stony Brook school, John G. Becker, banker, and the Rev. W. T. Taylor, Central Baptist Church, executive members.

Binghamton District Signs Radio Contract

Binghamton, N. Y. The N. A. E. committee in this area is actively at work on a comprehensive program. Committees covering various fields of endeavor have recently been appointed. A fifteen minute radio program over station WNBF has been initiated. It is heard each Saturday at 8:15 a. m. Rev. Frederick Sterne, pastor of the First Baptist Church of Endicott is arranging the programs. Various speakers are heard from week to week.

Thirty-six pastors are now included in the Binghamton District Conference.

Old Shiloh Presbyterian Church Scene Of Great Visitation Of God's Spirit

GROVER, N. C., May 12. Two weeks of revival services held here have resulted in 338 reconsecrations to Christ, 72 converts on profession of faith, 45 adults and 12 children were baptised. New converts joined churches in Grover, N. C., Blacksburg, S. C., Gaffney, S. C., Mt. Param, S. C. and Antioch, S. C.

Evangelist "Doc" Graham of Bristol, Tenn., was used of the Lord to bring conviction by his heart-searching messages. The song leader was Rhea Anderson of Blountville, Tenn. The power of the blood of Christ to save from sin was emphasized throughout the services.

The services were held in Old Shiloh Presbyterian Church, organized in 1780 by some of the heroes of the battle of Kings Mountain. Rev. Timothy Pharr is the aggressive pastor of this church.

Woman Elected President Of Northern Baptist Convention

ATLANTIC CITY, May 31 (RNS)—Mrs. Leslie E. Swain of Providence, Rhode Island, was elected president of Northern Baptist Convention, the second woman to hold that office in the history of the denomination. During the next year she will be the leader of 1,500,000 Baptists in 34 states.

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As a result of this summary of the theological trends of our day, I wish to speak first of the nature of positive evangelical or orthodox Christianity; second, of the Nature of Evangelical Unity and third of The Nature of Evangelical Strategy.

I. THE NATURE OF ORTHODOX CHRISTIANITY.

What are the main tenets of orthodox Christianity upon which every evangelical denomination ought to be able to cooperate? May I suggest to you the nature of positive Christianity conceded by St. Paul in I Corinthians 15:3, "For I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures, and that he was buried, and that on the third day he rose again, according to the Scriptures." May I point out to you that Paul emphasizes four things here, first the written Word, second the atonement of Christ, third the resurrection of the dead, fourth, the knowledge of salvation. These four things I hold to be the basis of orthodox Christianity and they must constitute the essential unity of our thinking if we are ever to have any kind of a united front in action.

First there is the written Word. Paul said twice, "According to the Scriptures". Orthodox Christianity from the beginning has believed that the Bible is the Word of God. That does not mean that there is no revelation except in the Bible, for the Bible contains confirmations of revelation given elsewhere, namely in nature and conscience. The Bible strengthens such general revelation. The Bible says, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Oh yes we see a revelation of God in the stars whether one looks at the microcosm or the macrocosm he is able to recognize order, design, intelligence and law. When he looks at the mind of man he finds a logical structure in which thought is able to be communicated. When he looks into conscience he finds a work of God written upon the human heart, but all this is not the unique revelation of God of the Bible.

The Bible contains an absolutely new and exclusive revelation from God found nowhere else. It tells how a sinful man may become right with God. This constitutes the uniqueness of Christianity over against all other religions of discovery.

The Bible revelation is of an event which is the essence of redemption, namely God's giving of his only-begotten Son to be offered up on the Cross for our sins. This was an act of God. Salvation is something that happened, an event of history. To

[illegible] Christ is our Saviour not only because of what he was and said, but because of what he did. He took upon himself the dreadful guilt of our sins and bore it on the Cross. Christ endured the positive wrath of God, the pains of hell and death, second death, in our place. The Lord Jesus because of his love tasted eternal death for us on the Cross. Thus it is that Christ's Cross, his shed blood and his exhibited love constitute the message which breaks the heart of man, changes sinful lives and constitutes a new loyalty in one's obedience to God. The example and the moral teachings of Christ will never do that, but the blood of his Cross will.

This substitutionary satisfaction is the plain teaching of the Word of God. God's Word knows of no other kind of atonement. It says, "Behold the Lamb of God which taketh away the sin of the world." It is "redemption through his blood." It is "one died for all." It is "washed by his blood." To this end the preexistent God became man by the Virgin Birth, lived a sinless life, performed miracles, made stupendous claims, suffered upon the Cross, died, rose again and intercedes at the right hand of God. All of that was that he might make atonement for our sins.

Other theories are only attacks upon the Word of God. That Christ died for our sins is no theory but is fact interpreted by the early church and the apostles under the impact of Christ and the inspiration of the Holy Spirit. Yet it is upon this doctrine that the scorn of liberals is cast more than on any other, but of this Cross and of a crucified Christ the church preaches believes glory and of it the redeemed will sing forever.

The third element of orthodox Christianity is the resurrection. Paul said, "And rose again the third day." We are gathered here after Easter. Most of you have been reviewing the resurrection before your minds for your Easter preaching. Imagine what a church would be without that belief. It would be like the disciples during the three days of Christ's burial. If you have a dead Christ to-day no matter how excellent a moral teacher or example, your church will be powerless as were the disciples during those three days. The resurrection is the apologetic doctrine of Christianity and the missionary message of the book of Acts. It cannot be disassociated from primitive Christianity For this reason attacks have been centered upon the resurrection to explain it away, for it is God's seal upon the claims of His Son.

Yet the proofs of the resurrection will always stand before the minds of thinking men. Historically we can never get these records out of the narative. No kind of criticism can expurgate them from the original Christian

(Continued on Page 8)

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Reverend Martin Brandt, Executive Secretary of the Church Council for the Men in Service of the Free Methodist Church, spoke on the radio, and was a constant help and inspiration to the conference. Sam Todd, director of the Servicemen's Committee of the Pentecostal Holiness Church, was a featured speaker.

All delegates felt that great things had been accomplished during the conference.

First, Victory Service Centers were coordinated in their program, and operational methods. Plans were laid to assist and strengthen individual centers.

Second, territorial work was outlined for the field representatives and associated workers. This included a coordination of camp ministry by representatives

[illegible] deson, Dave Peterson, Alex Bill, R. A. Criswell, and Walter Hayduk, concerned such cities and states as San Francisco, Providence, Rhode Island, Oklahoma City, Tulsa, and North Carolina.

Three months ago, the Servicemen's Department was established in Springfield, Missouri, and Harry Jaeger, who sponsored the Conference, and also former director of the Servicemen's Bible Campaigns for the American Bible Campaigns for the American Bible Society, was asked to head the department. Since then, ten full-time field representatives have gone into the camps in a far-reaching gospel program. Two representatives wear the decoration of the Purple Heart. Another was the youngest soldier of the last World War, and still another, a camp pastor in World War I. Del Grant, a field representative, has covered camps from Nome, Alaska, to Guatemala, Central America. Men building the Alaskan Military Highway and the Pan-American Highway have heard the Gospel message, and battle-front ministry is in the future plans of this Department.

On the cover of the program sheet was the challenging slogan, "Twelve Million Men at Stake." Some of the features of this Open Conference on Military Evangelism were daily conference sessions, an inspirational banquet, and a REVEILLE RALLY in a local church with the largest Boy Scout Band in the world giving the concert. A grand climax was the one-hour broadcast from the local Victory Service Center with outstanding gospel talent.

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[illegible] Pre-Convention [illegible] concluded in the evening [illegible] vice. Dr. Clarence Roddy spoke on the need of Expository Preaching in our day, and his message is summed up in a sort statement he made "Expositor or Expire." This address was followed with Dr. E. V. Pierce

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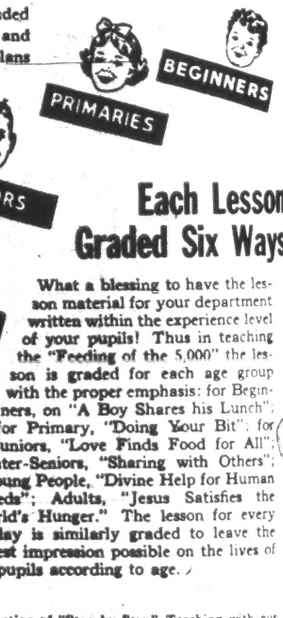

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Baptist Head Asks Unity As Northern Convention Opens

ATLANTIC CITY, N. J. (RNS)—A plea for unity in the face of a threatened split on fundamental-liberal lines was made by the Rev. Dr. Joseph C. Robbins, president of the Northern Baptist Convention, in a keynote address opening the 1944 meeting here.

"If we allow this fellowship to be broken, we will have weakened our entire denomination at a time when Christianity itself is in deadly peril," he declared "and we will have done woeful wrong to the thousands of our youth and the hundreds of our chaplains brought into the horror of the world war by presenting to them the sorry spectacle of a divided denomination. We must maintain our unity."

Dr. Robbins, who is director of evangelism and church relations at Andover-Newton Theological took as his subject "The Will of God."

He reviewed events leading up to the present situation including the formation of a Conservative Foreign Missions Society last December by a group of conservatives who contended that the official missions board had "departed" from conservative and evangelical policies in the appointment of administrative secretaries and missionaries.

Dr. Robbins told the Convention that "it is the will of God" that the denomination continue to be evangelical and evangelistic.

"Baptists, if they are to continue to live and grow in numbers, power, and influence, must be evangelistic," he said. "I am therefore greatly encouraged at the denomination-wide evangelistic crusade that was inaugurated under the direction of the Home Mission Society."

Members of the denomination, he said, have the right to speak every one for himself.

"In age, background, education, and training, and in religious experience and emphasis we differ," he said. "We insist and rightly insist upon the right and obligation of each individual Baptist to think through and state his religious beliefs in his own way. As a denomination we are evangelicals, and hold to the liberty of conscience and freedom of expression."

Dr. Robbins said Baptists "by tolerance, sympathetic understanding of different points of view, and real love must set an example to the world about us."

"While maintaining our basic evangelical convictions and our heritage of the right of private interpretation," he said, "we can show that freedom and fellowship can be combined, and that independence and cooperation are not necessarily antagonistic."

Convention Highlights—

(Continued from Page 1)

their conversion and call to Christian service, a dedicatory service followed.

The convention adjourned on Friday, having been the best attended convention for several years. Over 3,548 delegates and 610 visitors were present. Attention was also called to the fact that 500 chaplains are now serving our country from the Northern Baptist Convention, serving more than a million young men and women who have likewise been taken from Northern Baptist Churches.

Throughout the convention, the Fundamentalist Fellowship held meetings each night to plan and pray about the issues at hand. J. V. Pierce, who has been leading the Fellowship for several years, was elected to the position of President or Chairman Emeritus, and Dr. R. S. Beal of Tucson, Arizona, was elected as leader. It is expected that by the united efforts of these two great leaders seen greater things may be ac-

Greater New York Sunday School Conference Held May 5

NEW YORK. The Gospel Tabernacle at 44th Street and 8th Avenue was the scene of a Sunday School Conference embracing the entire greater New York area on May 5 and 6.

The guest speaker was Dr. Clarence H. Benson of Chicago, editor and author of many books on Sunday School work. He is also secretary of the Evangelical Teacher Training Association and active on the Commission on Education of N. A. E.

Area meetings are held at the Flushing Baptist Church, the First Baptist Church of New Brighton, S. I., the East End Baptist Church of Brooklyn and the Central Presbyterian Church of Huntington, L. I.

These meetings were held under the auspices of Bible School Superintendent's Fellowship of the Child Evangelism Fellowship of Greater New York of which Rev. Winfield F. Ruelke is director.

Similar conferences are planned in several states during the coming months as the opening of the campaign to revive the Sunday School convention movement throughout the United States.

The New York meetings were well supported and resulted in plans to follow up with further meetings of the same character.

Christ For America Planning Campaign To Reach Youth Of The Northwest

Plans are proceeding rapidly in preparation for a wide-spread "Christ for the Youth of the Northwest" campaign during the month of August, CHRIST FOR AMERICA is sponsoring this Gospel effort jointly with the Montana Gospel Crusade whose director is Walter J. Feely, with headquarters at Billings, Montana.

Gil Dodds, renowned Christian athlete and champion of the indoor mile classic, will join the special team which will conduct large young people's rallies in about twenty cities and towns. These meetings will begin at Billings, a city of 25,000 and fan out in every direction. With the support of Mr. Feely's daily broadcast from Billings (KGHL) it will be possible to reach into almost every town in Montana and many places in Idaho, Wyoming and the Dakotas.

Wide advance publicity will be given and with the gracious blessing of God it is anticipated that thousands of young people and older persons in this needy area of our nation will be reached for Christ. A special tract bearing Gil Dodds' testimony entitled "I Run for Christ" will be used throughout the campaign along with thousands of copies of a special souvenir song sheet.

The Gospel team will include Guy Fry and Bob Love, both of whom are graduates of the Moody Bible Institute and were members of the musical staff of WMBI at Chicago prior to joining the Montana Gospel Crusade. The campaign in the Northwest will be directed personally by Horace F. Dean, Chairman of CHRIST FOR AMERICA. Mr. Dean urges believers everywhere to pray for a gracious revival and for a great harvest of souls in this crusade.

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Throughout the convention, the Fundamentalist Fellowship held meetings each night to plan and pray about the issues at hand. E. V. Pierce, who has been leading the Fellowship for several years, was elected to the position of President or Chairman Emeritus, and Dr. R. S. Beal of Tucson, Arizona, was elected as leader. It is expected that by the united efforts of these two great leaders even greater things may be accomplished in the coming year. All conservatives felt that definite progress had been made this year, and that ground work had been laid for definite objectives in next year's convention which will be held at Grand Rapids, Michigan.

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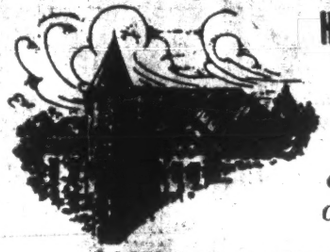

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Ockenga Speech—

(Continued from Page 6)

facts. They are part of early Christianity. There is the record of the eleven appearances of the resurrected Christ. Psychologically there is no explanation for the changed condition of the disciples from discouraged disillusioned men to powerful preachers of the Word unless it is their belief that Jesus rose from the dead. Logically there is always the open tomb, and if the disciples themselves would not have investigated it their enemies would have, and thus have put an end to their preaching about the resurrection of Jesus Christ in Jerusalem where the tomb was located.

Here is the one attestation of the supernatural which is able to undergird a believer intellectually. Here is a decisive challenge to naturalism, to liberalism and to unbelief. If God could intervene in the order of natural law once, he can intervene now in a self-revelation in Jesus Christ to the soul of men. This has been vindicated in the redemptive experience of Christians from St. Paul to us to-day.

The fourth basis of orthodox Christianity is the knowledge of salvation. Paul said, "By which also ye are saved, if ye keep in memory what I have preached unto you." Salvation depends on what happened long ago, but that event of long ago has effects which continue to-day and we can put to trial the meaning of those events and find them true to-day. Experience will confirm the truth of the gospel. That experience must depend upon and be connected with the historical events, but it will prove Christ to be the living Saviour to-day, able to deliver, to comfort, to strengthen, to give you assurance of eternal life. Such assurance comes from our meeting the formula of repentance or change of mind, of conversion or turning to Christ, of confession or acknowledging our sins, and of committal or believing on the Lord Jesus Christ.

In response to this activity of men, God gives the witness of the Holy Spirit which is the assurance of our salvation. He that hath the Son hath the witness in himself. His spirit beareth witness with our spirit that we are the children of God. That witness is the assurance wrought in the soul that my sins are forgiven and that I am saved.

Coming from this is the life. Tragic is it when Christians do not live the life, when they are not men of this way and are not following Jesus Christ. But for the Christian Christ becomes an example, a teacher and a way shower. Then we are prepared to follow His way. May there be no criticism of us who are orthodox because we have not lived the life which Christ is able to produce in the soul.

This I believe is the nature of positive or orthodox Christianity and on this basis we ought to be able to unite as brethren.

II. THE NATURE OF EVAN-

[illegible]

forgotten in our emphasis and concentration on the Lord Jesus Christ, our first love. If on the other hand we are spiritually dead, not founded upon the Word of God, we will have nothing but division. We cannot have a unity, a fellowship, a communion unless we are twice born men. For this reason, we demand that the civil war between believers stop. We must not fight each other as denominations or as movements, for we have a greater enemy now opposing us. Our enemy is secularism, naturalistic liberalism and government atheism. We can no longer afford a civil war, for we are now in a total war for our very existence.

But that harmony is only possible under Christ Jesus the Lord. Our situation could be compared to that of a symphony orchestra. One often sits in the audience listening to scores of men playing their own little instrument in their own little way making an incomparable confusion at the beginning of the concert. There is the oboe and the trombone and the trumpeter and the bass viol and the violin, each playing his own little melody. It may be nice enough in itself and it would be all right if it were in a home or if it were a solo, but when all are playing at the same time, there is nothing but confusion. Then finally the conductor enters and as he walks across the stage, first the trumpets become quiet, then the violins, then the reed instruments, then the bass viols. Finally as he mounts the platform there may continue only one or two instruments being tuned. In the moment he taps his baton on the music stand an utter and complete silence reigns. He lifts his arm and in a moment as he moves the baton the marvelous harmony of the symphony begins. Unity of action without harmony is confusion, but let Christ the head of the church rule in this movement and we may have that symphony referred to when he said, "If two or three of you agree on earth as touching anything ye shall ask of the Father it shall be done."

Christian unity, therefore, is for the saints. No super theological knowledge will units evangelicals, but a burning love of Christ will. Last year I spoke to you of the need of light men, of power men, of a Spirit-filled company of saints. That is our need to-day. We have enough creeds to save many worlds, but we have not enough sacrifice. We do not have enough men anointed and empowered with the Holy Spirit of God. Christian unity must be for eternity not time. Unless we will live and think with eternity in view personalities, ambitions, fears and opinions will get in the way. If we do not keep eternity in view, if we do not use the Bible as our program, if our lives are not an example of Christianity, the future is dark indeed. Only as we have the mind of Christ, only as [illegible]

has never been brought to them in the past.

Yet there is a crisis in our evangelical outlook. As we review our past history it is with a sense of sadness over our divisions. I look back two years ago to our conference at St. Louis and at the effort we made then for a united testimony of all evangelicals in America. At that time I called for some one big enough and wise enough and humble enough and pure enough to lead such a movement. I am unwilling to let the cause of evangelical unity fail or come to grief on the Scylla personality or the Charibdys of compromise. I think in our outlook we ought definitley to take the view of St. Paul when he was in the prison at Rome. There were some who preached Christ of envy and strife. Of them Paul said, "The one preached Christ of contention, not sincerely, supposing to add affliction to my bonds: . . . notwithstanding every way whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice." Wherever the gospel is preached and by whomsoever it is preached we should rejoice and of them we should be tolerant. Let us rejoice that the content of the gospel is being presented. On the other hand the Judaizers entered into Galatia and St. Paul said, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached let him be accursed." The reason for the difference in Paul's attitude was that the content of the message of the Judaizers was false. It was a salvation by works rather than by faith.

It is necessary for us today to draw a clear line of demarkation from modernism. Let the world know once and for all where N.A.E. stands and that it will welcome all evangelicals in the united front of effort in its opposition to all apostasy in any organization and in its positive action on a creedal basis. Let us also send out the invitation to all evangelicals to work together with us on our creedal basis.

The conduct of my administration for two years ought to be reviewed. The first year was devoted to obtaining a united front among evangelicals on the principle of liberty and of representation. We found some sound brethren who had been forever stinging us with criticism and giving us no peace, but we rejoice that they preach Christ though sometimes it has appeared to us to be a Christ of contention and strife. We have discovered on the other hand a branch of Christendom in profound and irreconcilable opposition to us because they preach a different gospel. These liberals are true enemies, as much as naturalistic secularism is our enemy and we must recognize them as such. Let us do nothing which will separate us from the brethren, but let us raise a standard against the true enemy.

[illegible]

you of the journeys and storms through which it passed. To-day I can point to it proudly sailing the world ocean of tribulation. N.A.E. is launched on a great mission of serving mankind by saving the perishing, providing a haven for the redeemed and being the instrument of united effort in a tumultuous time.

Near one hundred years ago on October 1-3, 1845, the first great Evangelical Alliance conference was held in London, which was very parallel to our movement. Thomas Chalmers set forth a report of that conference at which there were 921 visitors, 740 from the Continent, 87 from the United States and fifteen different denominations represented. Said Chalmers—

"This conference was composed of Christians of almost all denominations, retaining the right of their own judgment in matters of faith.

"Through the weakness which is so manifest in men they have different opinions regarding parts of our Christian faith as also in regard to Church government and constitution.

"In spite of these facts they came here together to demonstrate the glorious truth that the Church of the Living God never has lost its unity and that it never will lose it.

"Therefore it cannot be our intention to create such a unity but only to witness it and demonstrate it.

"As we are in truth one family, one communion, we desire to make this truth visible. We would like to show the world that a living and eternal bond keeps together all believers in Christ which form His body, namely the fullness of Him who filleth all in all.

"While the conference recognizes the basic unity of the Christian Church it cannot but feel sorry and give expression to the fact that the first love has grown cold amongst us—and out of this many evils have developed.

"The conference hopes and is convinced that necessity and duty demand in lowly dependence upon God's blessing that we all may go home with the conviction that we ourselves, in our circles, must create an atmosphere and condition more in accordance with the Spirit and the Word of God."

God bless you, my brethren.

Western Pennsylvania Regional N. A. E. To Hold Spring Conference

ALTOONA, PA., May 28. Arrangements have been completed to bring the Christian leaders of Western Pennsylvania together for a conference on strategy. The meetings will be held at the Broad Avenue Methodist Church in Altoona, of which Dr. W. W. Breckbill is the pastor. June 19 has been selected as the date. Afternoon and evening sessions are arranged. Dr. H. H. VanCleve of Wilkinsburg, chairman for this area, will preside. Bishop L. R. Marston, President of N.A.E., and Rev. Torrey Johnson of Chicago will be the special guest speakers.

Invitations are being sent widely to the leaders of this section. Both sessions are open to the general public.

Southern Baptists Set Centennial Session For Atlanta

ATLANTA, Ga. (RNS)—Centennial session of the Southern Baptist Convention will be held in Atlanta, with the date to be set to include May 8, 1945, hundredth anniversary of the convention's organization at Augusta, Ga.

The return to Atlanta next year was voted in observance of the centennial and the fact that the body had its beginnings in this state. It had been hoped Augusta itself could entertain the group, but shortage of housing accommodations was blamed.

Ohio Governor To Head Bible Teaching Class

LAKESIDE, O. (RNS) — The teaching staff for the Lakeside Bible Class for the 1944 season at this Great Lakes summer resort will be headed by John W. Bricker, governor of Ohio, Arthur Taylor of Toledo, president, announced.

Other appointments for the year are: Grove Patterson, editor of the Toledo Blade; Dr. Earl R. Brown, superintendent of the Cleveland Methodist District; T. Russ Hill, Detroit industrialist; Frank Stewart, church editor of the Cleveland Press; Dr. W. J. Dunham, Cincinnati; Robert C. Dunn, Toledo attorney, and Dr. H. J. Thompson, Norwalk.

The Lakeside Bible Class claims to be the largest organization of its kind in the middle west. It meets Sundays throughout the Lakeside season with attendance often exceeding 1,000 persons.

BIBLE CONFERENCE DATES

RUMNEY SUMMER CAMP AND BIBLE CONFERENCE, July 15 to Sept. 4, sponsored by New England Fellowship. J. Elwin Wright, Director.

MARANTHA BIBLE CONFERENCE, July 2 to September 4. H. M. Skinner, Director, near Muskegon, Michigan.

GULL LAKE CONFERENCE, July 2 to August 20. Mr. D. G. De Free, Director, near Zeeland, Michigam

WINONA LAKE BIBLE CONFERENCE, July 30 to September 3. Mr. Arthur Mckee, Director, just outside of Winona Lake, Indiana. Also the

WINONA SCHOOL OF THEOLOGY, under the direction of Dr. J. A. Huffman, from June 28 to August 3.

ONTARIO BIBLE CONFERENCE, August 6 to 13, W. H. Roberts, Director, near Fair Haven, N. Y.

"GITCHE GUMEE" BIBLE CAMP, Rev. John Rader, Director, Northern

Winona Lake Bible Conference Celebrates Fiftieth Anniversary

Golden Jubilee Bible Conference to be Held July 30 to August 27

This year marks an important milestone in the growth and progress of the Winona Lake Bible Conference — greatest of its kind ever held — as it marks their fiftieth anniversary. In celebration of this most important event, Dr. J. Palmer Muntz has planned the most attractive Bible Conference program ever held at Winona Lake. Instead of the usual twelve-day period, it will occupy four full weeks.

In general, the daily program will conform to those of previous years, and special sessions will be held for pastors, women, young people, and children.

More than one hundred speakers will take part in the great occasion. Many of them have appeared on the platform at previous Bible Conferences, but there will also be a host of new faces, including nationally known Bible teachers and religious leaders.

Dr. J. Palmer Muntz will be the director of this great Bible Conference. Music, as in years past, will be in charge of Homer Rodeheaver, nationally known song leader.

Among the speakers who will take part are: Harry A. Ironside; Harry Rimmer; Vance Havner; Walter Wilson; R. G. LeTourneau; Northcote Deck; Wendell P. Loveless; Jack Mitchell, Portland, Oregon; Bob Jones, Jr.; William Evans; Mrs. Ruth Stull; Mrs. Carl Gray; Mrs. William A. Sunday; Clarence Jones, South America; Herbert Bieber; J. Renwick McCollough; Alva J. McClain; Henry Hepburn; J. Hoffman Cohn; Harold Commons; Harold Etter; Russell Purdy; Commissioner John J. Allan; Blair Quick; Lewis Sperry Chafer; N. A. Jepson, Seattle; Herman B. Centz; Sam Morris; V. Raymond Edman; Will H. Houghton; Robert Lee Stuart; J. Fred Strombeck; H. E. Eaver; Peter MacFarlane; Warren Filkin; Chaplain Clifton D. Rasle; Arnold Grunigen, Jr., San Francisco; Louis Bauman; A. H. Stewart; Bishop F. L. Dennis; W. H. Rogers; Don R. Falkenberg; Paul Rood; J. A. Huffman; Bishop Arthur Moore.

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School of Music & Art—July 17 to Aug. 13

Courses include Vocal, Choral, Piano and Instrumental music. Also Painting, Drawing, Sketching, and Platform Technic. Class and private lessons. You will long remember Maranatha for its music, soloists, instrumentalists and spontaneous congregational singing.

not live the life, which they are not men of this way and are not following Jesus Christ. But for the Christian Christ becomes an example, a teacher and a way shower. Then we are prepared to follow His way. May there be no criticism of us who are orthodox because we have not lived the life which Christ is able to produce in the soul.

This I believe is the nature of positive or orthodox Christianity and on this basis we ought to be able to unite as brethren.

II. THE NATURE OF EVANGELICAL UNITY.

I spoke about the goodness and blessedness of brethren dwelling together in unity. What is this business of union about which we are talking? Union is a common word of our day. We are hearing about union in labor, in business, in nations. This is organizational union, but we must go far beyond that. We must find a communion. There is no communion, no fellowship in forced union. Therefore we believe that our fellowship and communion will not be found merely in organized form. Is must supercede that. The union which we seek does not mean a super church. We have no thoughts in this movement as it has grown for two and a half years of interfering in any way with the operation of any constituent member body. God who is Lord of the church has not only called us Christians to unity, but he has called us to our specific tasks in life. You are fulfilling your own specific task as a denomination or church within your own realm. We are not asking for a super church to substitute for that. We are not seeking for uniformity. There is no uniform knowledge or enlightenment among men. We have a uniformity in our statement of faith upon which we can agree, but there is no uniformity in the creed of us all. There are specific truths which you are called to emphasize and specific truths which I am called to emphasize and your part in this movement ought to strengthen you in the emphasis of your own particular truth. Uniformity of creed or of ritual or of methods will not bring the communion of love. We must avoid a tyranny like the plague.

We do not need a super church. We do not need uniformity, but we do need communion one with another. We shall find that fellowship in exalting the Lord Jesus Christ as the head of the church. We need a communion in bringing Christ to this nation in its hour of Crisis and of bringing this nation to Christ. We need to forget many of our points of diversity and to emphasize the points upon which we agree. We may differ in our opinions, but we must not differ on our conviction of God's central revelation of the purpose and work of our Lord Jesus Christ. If we differ there we do not belong together as brethren. Better then to separate now. Christ must be the leader of this movement.

Our differentiations may be creeds to save many worlds, but we have not enough sacrifice. We do not have enough men anointed and empowered with the Holy Spirit of God. Christian unity must be for eternity not time. Unless we will live and think with eternity in view personalities, ambitions, fears and opinions will get in the way. If we do not keep eternity in view, if we do not use the Bible as our program, if our lives are not an example of Christianity, the future is dark indeed. Only as we have the mind of Christ, only as we are brethren in Christ, can we dwell together in unity.

III. THE NATURE OF CHRISTIAN STRATEGY.

To-day the Christian forces of the world have the greatest challenge placed before them that they have had in history. In this conference we have already had a meeting of the interests connected with the Sunday-School lessons and movement in America. At the conclusion of our meeting of the publishers, authors and interdenominational movements we voted that there must be a new evangelical uniform lesson series, that there must be a new Sunday School movement to revive the enthusiasm for reaching the children of the nation, that there must be a united front of evangelicals dealing with this great field.

In this convention we have had a radio conference which has resulted in the formation of an evangelical broadcasters association. It has been demonstarted that the radio chains will grant time to evangelicals if they are correctly organized and it has been shown in our local areas that we also can gain time on the local stations on a sustaining basis if the evangelicals of that area are united in one group. We believe that we ought to continue our emphasis on the right to purchase time for religious broadcasting of the gospel message. The N.A.E. stands for that and is being challenged by the tendencies of our time.

Never was there a need for the evangelistic fires of this nation to be kindled as today. We are facing moral situations unparalleled in the history of our beloved nation.

There is a new battle impending in the religious realm between Protestantism and Catholicism. We must gird ourselves for that battle. The intolerance of Romanism is again asserting itself in South America and attempting to exclude missionaries. It is seen in the political influence of Romanism in America and in a hundred other ways.

We are now facing a world wide opportunity for missionary endeavor. It may be the last. If the Allies win this victory we should have thousands of young people equipped and ready to go to the ends of the earth. We should have radio plans to lay a blanket over the continents of the world to bring the gospel to the nations as it

though sometimes it has appeared to us to be a Christ of contention and strife. We have discovered on the other hand a branch of Christendom in profound and irreconcilable opposition to us because they preach a different gospel. These liberals are true enemies, as much as naturalistic secularism is our enemy and we must recognize them as such. Let us do nothing which will separate us from the brethren, but let us raise a standard against the true enemy.

The second year has been marked by pioneering and cooperative action in radio, missionary cooperation. Sunday-School strategy, stimulus to evangelism, a strengthening of evangelical work generally. I thank God for the labor and sacrifice of individuals like Dr. J. Elwin Wright, like the Executive Committee, like the Board of Administration and all those who have cooperated throughout the nation. These have desired to be servants of the Lord and of the movement. They have not desired to be leaders or masters. As we look back, we have fourteen denominational groups which are united with us plus hundreds of individual churches numbering 754,135. We have opened Boston and Washington offices. We have regional Associations, active committees and commissions and hundreds of thousands looking with sympathetic interest toward this movement. I regret that many of them wait to see what direction it will take and openly announce that if it goes in the right direction they well get on the band wagon. They ought to be in on the ground floor determining the direction which N.A.E. takes.

It is now time for me to sever my connection as president. My loyalty to the organization has not lessened one whit in my unwillingness to serve for another year. My loyalty will be manifested in my willingness to lead the Boston area in an aggressive program. N.A.E. will be just as strong in the nation as it is strong in its various localities and I am determined to see that it is strong in New England.

I am retiring with a profound sense of gratitude for the assistance, fellowship and opportunity which has been mine. Yet with this, has gone a heavy responsibility and it is time for another to assume it. I turn over a movement formally organized, directed toward positive goals, financially solvent, promising in influence and power. To God be influence and power. To God be the glory and to your faithful staff be the thanks.

When I first spoke at St. Louis as a guest, I called for wise, humble, cautious leadership for men big enough, pure enough and humble enough to bury every prejudice, pet theory and personal ambition. The ship of N.A.E. almost floundered in its launching. Last year I told

BIBLE CONFERENCE DATES

RUMNEY SUMMER CAMP AND BIBLE CONFERENCE, July 15 to Sept. 4, sponsored by New England Fellowship, J. Elwin Wright, Director.

MARANTHA BIBLE CONFERENCE, July 2 to September 4. H. M. Skinner, Director, near Muskegon, Michigan.

GULL LAKE CONFERENCE, July 3 to August 20. Mr. D. G. De Free, Director, near Zeeland, Michigan

WINONA LAKE BIBLE CONFERENCE, July 30 to September 3, Mr. Arthur Mckee, Director, just outside of Winona Lake, Indiana. Also the

WINONA SCHOOL OF THEOLOGY, under the direction of Dr. J. A. Huffman, from June 28 to August 3.

ONTARIO BIBLE CONFERENCE, August 6 to 13, W. H. Roberts, Director, near Fair Haven, N. Y.

"GITCHE GUMEE" BIBLE CAMP, Rev. John Rader, Director, Northern Michigan.

BEN LIPPEN YOUNG PEOPLE'S CONFERENCE, Dr. Robert C. McQuilken, director, on Route 4, near Asheville, Western North Carolina, June 19 to August 20.

HARVEY CEDARS CONFERENCE, Jack Murray, Director, May 27 to September 20, at Harvey Cedars, New Jersey.

STONY BROOK CONFERENCE, July 1 to August 1, located right at Stony Brook, Long Island, N. Y.

MONTROSE BIBLE CONFERENCE, July 3 to Sept. 4. W. Douglas Roe, Director, Montrose, Pennsylvania.

PINE BUSH BIBLE CAMP AND CONFERENCE, July 1 to Sept. 4, Ralph A. West, Director, near Thompson Ridge, N. Y.

BETHANNA Conference, July 1 through to Labor day, near Southampton, Pa.

Y. W. C. A. Bible Conference, June 30 to Sept. 1, located at Atlantic City, N. J.

SACANDAGA BIBLE CONFERENCE, July 2 to August 20, Rev. Llyle C. Anderson, President, near Broadalnin, N. Y.

CAMP OF THE WOODS, June 15 to Sept. 1, Mr. George F. Tibbitts, director, in Hamilton County, N. Y.

CAMP PINNACLE: For Girls, Young Women, Young People, Families, near Voorheesville, N. Y.

NEW ENGLAND KESWICK, T. A. Lambie, M.D., President, July 1 to Sept. 5, near Monterey, Mass.

KEEWAHDIN BIBLE CONFERENCE, July 2 to Sept. 4, Rev. Ernest Kuhnle, Director, near Port Huron, Mich.

CHRISTIAN AND MISSIONARY ALLIANCE SUMMER BIBLE AND MISSIONARY CONFERENCE. Located in different parts of the country during the season. For information for any particular camp write headquarters at 260 West 44th St., New York 18, N. Y.

NORTH MOUNTAIN BIBLE CONFERENCE, July 17 to August 20. Robert W. Lancaster, Conference director, near Red Rock, Pa.

HEBREW CHRISTIAN ALLIANCE OF AMERICA, August 30 to Sept. 4. Rev. J. Bernheim in charge, near Erieside, Ohio, on the shores of Lake Erie.

SALEM PARK CAMP MEETING, June 20 to July 9. Rev. L. E. Bula in charge. Near Indianapolis, Indiana.

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